

PRABUDDHA BHARATA

or AWAKENED INDIA

A monthly journal of the Ramakrishna Order
started by Swami Vivekananda in 1896



October 2015

Vol. 120, No. 10

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THE ROAD TO WISDOM

SWAMI VIVEKANANDA ON

Reason versus Religion—VI

Coming to a still further generalisation, the essence of matter and thought is their potentiality of spirit; this is the unity from which all have come, and that must essentially be one. We are absolutely one; we are physically one, we are mentally one, and as spirit, it goes without saying, that we are one, if we believe in spirit at all. This oneness is the one fact that is being proved every day by modern science. To a proud man it is told: You are the same as that little worm there; think not that you are something enormously different from it; you are the same. You have been that in a previous incarnation, and the worm has crawled up to this man state, of which you are so proud. This grand preaching, the oneness of things, making us one with everything that exists, is the great lesson to learn, for most of us are very glad to be made one with higher beings, but nobody wants to be made one with lower beings. Such is human ignorance, that if anyone's ancestors were men whom society honoured, even if they were brutish, if they were robbers, even robber barons, everyone of us would try to trace our ancestry to them; but if among our ancestors we had poor, honest gentlemen, none of us want to trace our ancestry to them. But the scales are falling from our eyes, truth is beginning to manifest itself more and more, and that is a great gain to religion. That is exactly the teaching of the Advaita, about which I am lecturing to



you. The Self is the essence of this universe, the essence of all souls; He is the essence of your own life, nay, 'Thou art That'. You are one with this universe. He who says he is different from others, even by a hair's breadth, immediately becomes miserable. Happiness belongs to him who knows this oneness, who knows he is one with this universe. Thus we see that the religion of the Vedanta can satisfy the demands of the scientific world, by referring it to the highest generalisation and to the law of evolution. That the explanation of a thing comes from within itself is still more completely satisfied by Vedanta. The Brahman, the God of the Vedanta, has nothing outside of Himself; nothing at all. All this indeed is He: He is in the universe: He is the universe Himself. 'Thou art the man, Thou art the woman, Thou art the young man walking in the pride of youth, Thou art the old man tottering in his step.' He is here. Him we see and feel: in Him we live, and move, and have our being.

From *The Complete Works of Swami Vivekananda*, (Kolkata: Advaita Ashrama, 2013), 1.383–4.



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Cover Art: Buddhist Chaitya at
Cave No. 29 of Ajanta Caves

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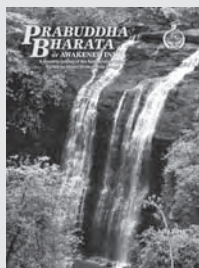
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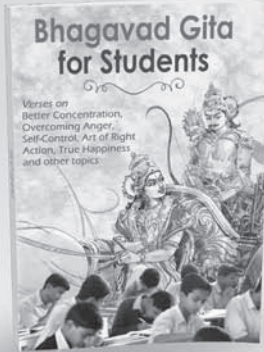
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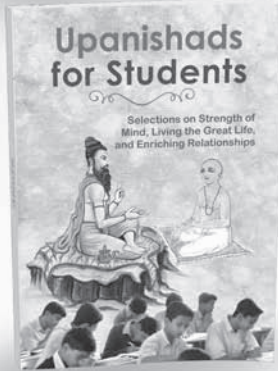
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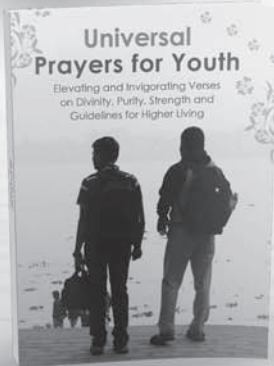
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Arise! Awake! And stop not till the goal is reached!

Maitrayaniya Upanishad

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मैत्रायणीयोपनिषत्

अथोपांशुरन्तर्याममभिभवत्यन्तर्यामि उपांशुञ्चैतयोरन्तरा देवौष्ण्यं प्रासुवत् यदौष्ण्यं स पुरुषोऽथ यः
पुरुषः सोऽग्निर्वैश्वानरः । अन्यत्राप्युक्तमयमग्निर्वैश्वानरो योऽयमन्तःपुरुषे येनेदमन्नं पच्यते यदिदमद्यते
तस्यैष घोषो भवति यमेतत्कर्णावपिधाय शृणोति स यदोत्क्रमिष्यन्भवति नैनं घोषं शृणोति ॥२.६॥

*Athopamshur antaryamam abhibhavaty antaryama upamshunchaitayor antara devaushnyam
prasuvat yad aushnyam sa purusho'tha yah purushah so'gnir vaishvanarah. Anyatrapy uktam
ayam agnir vaishvanaro yo'yam antah-purushe yenedam annam pachyate yad idam adyate
tasyaisha ghosho bhavati yam etat karnav apidhaya shrinoti sa yado utkramishyan bhavati
nainam ghosham shrinoti.* (2.6)

Now the *upamshu* vessel is over against the *antaryama* vessel and the *antaryama* vessel is over against the *upamshu* vessel and between these two, God generated heat. That heat is the person and the person is Vaishvanara. It is said elsewhere also: 'This fire that is within a person and digests the food that is eaten, is Vaishvanara. It emits this sound that one hears by covering the ears thus. When a man is about to leave the body, he no more hears this sound.' [Brihadaranyaka Upanishad, 5.9.1.] (2.6)

THIS MONTH

WHETHER TO SCOLD a child or not is one of the big questions worrying present-day parents. The necessity for rebuking in parenting is discussed in **Please Scold Me!**

The concept of Atman has travelled far and wide and found echoes in the writings of various Western philosophers. Many have presented the idea of Atman in their own way and have called it by various names retaining the broad framework. The evolution of the concept of Atman in the Western thought is the subject of study in the first instalment of **The Atman in the History of Western Thought** by Gopal Stavig, a researcher from Hollywood, who has authored the book *Western Admirers of Ramakrishna And His Disciples*.

Dr A P J Abdul Kalam, former President of India, passed away on 27 July 2015. His life was exemplary. Born into a lower middle class family in the coastal temple town of Rameswaram in South India, Kalam practically authored the rocket and nuclear programs of India and was pivotal in making India a nuclear power. All this he did with just a diploma in engineering! His life is a lesson in how integrity and character stand above all other qualities like wealth and education. **‘Vedanta Brain and Islam Body’:** **Dr A P J Abdul Kalam** is a short life-sketch of Kalam written by Swami Narasimhananda, the editor of *Prabuddha Bharata*.

The concept of time is one of utmost importance to philosophers and scientists alike. The reading of time and various interpretations of existing literature on it can often be done with a

hidden agenda. The hermeneutics of time is analysed in **Chronicity and Temporality: A Revisionary Hermeneutics of Time** by Subhasis Chattopadhyay, Assistant Professor of English, Ramananda College, Bishnupur, and a Biblical Theology scholar.

The frequency of 528 Hz is the frequency of love, peace, and even spirituality. Great music, natural sounds, and also scriptural truths point to this. Dr Leonard G Horowitz, dentist, public health specialist, author, film-maker, pharmaceutical industry critic, and intelligence industry analyst, proposes that 528 Hz can be the solution to the major conflicts in civilisations in the first instalment of **The Love/528 Revolution: Civilisations’ Greatest Hope for World Peace**.

The state of Chhattisgarh and the tribals there are very close to nature. Their living condition is depicted by Elizabeth Usha Harding of Kali Mandir, Laguna Beach, California, in the first instalment of **Sisters and Brothers of the Forest**.

The problems of old age and some ways to overcome them are discussed by Swami Kritarthananda, a monk of Ramakrishna Math, Belur Math, in **Old Is Cold Or Gold?**

Deepika Kothari, a doctorate in physics and a researcher of Indian thought presents the documentary on the history of yoga directed by her in **History of Yoga—The Path of My Ancestors: A Documentary**.

Psychologists and popular authors, Peg Streep and Alan Bernstein, LCSW, write a book titled **Quitting**. From this book, we bring you this month’s *Manana*.

Please Scold Me!

THE PRESENT-DAY CHILD is a pampered one. With one or no sibling, today's child cannot take a 'no'. Every action, glance, wish, or fancy of this child is a command to be fulfilled, never to be questioned. The present-day parents, both mostly working, look at their child as a hope of a future legacy, a legacy that would not have to toil as they do. They see in their children a second chance to actualise their unfulfilled ambitions. Hence, they give things and 'freedom' to the child in lieu of the time that they cannot afford.

Matters have been made worse by modern legislation, which many times, gives precedence to the views of a child than those of the parents. There are numerous instances where the parents have been punished based on their child's opinions. When even full-grown adults have difficulties in deciding what is proper and moral, how can a child decide about the character of a person, even though that person is the child's parent? The human beings are one of the mammals that take an enormous span of time to grow and develop physically and mentally—they generally take about eighteen to twenty years to grow fully. Then, how can the opinion of a child be considered sacrosanct?

Rebuke has its benefits. When one sees a child crawl towards fire, does one explain the harmful effects of fire to the child or physically remove the child away from the fire? Childhood and adolescence are periods of great uncertainty. All children and youth need the positive support of elders, especially their parents. The experience of the grown-ups is valuable for deciding on what to choose from the ever increasing alternatives in life,

work, relationships, and so on. Encouragement by and an assertive voice of the parents help the child and youth unfold one's full potential. The parents have attained some goals in their lives and their motive for all actions for their children is pure love. That love can manifest in many ways—sometimes

When one sees a child crawl towards fire, does one explain the harmful effects of fire to the child or physically remove the child away from the fire?

as a hug or a caress and sometimes as a scolding or a slap. The child should be trained to see the love behind these apparently contradictory actions.

When done in love, even a rebuke gets meaning and without love, even kind and loving words do not cross the barriers of sound and penetrate into hearts. They remain just vacant sound with no feeling. A person who loves one's children has a tremendous responsibility and sometimes one has to resort to rebuke or harsh words to drive a point into the mind of the youth or the child. While children are generally more receptive, the youth needs the sceptre of authority to make them understand the bigger picture of things.

When a child is born, usually the parents take utmost care to get them vaccinated for developing physical immunity. But can physical immunity be developed merely by vaccinations? The present-day parent gives only super-purified water and feeds only super-refined food to one's child and keeps the child in a 'protected' environment. A child thus brought up falls sick when


exposed to natural food, water, or air. Not many parents feed unpeeled and fibrous natural fruits to their children and the result is that the children develop cavities and weak teeth and are incapable of biting and chewing anything that is hard. A bit of exposure to nature in its full vigour and strength would make the child strong. Even games are played by children now sitting in their comfortable couches munching junk foods! Let the child go out in the open, breathe in fresh air—which again, is increasingly becoming a rare commodity—and listen to the pristine sounds of nature. That will develop the child. Let the child learn from the animals and the birds the lesson of having to fight the fury of nature to remain alive and then the child will understand how comfortable and easy life has become for human beings.

While the present-day child is quick at demanding, she or he seldom justifies the need for the demand. The child often makes demands that are ridiculous, outlandish, or plain stupid, and emphatically sounds that the demand needs to be fulfilled and threatens to do something injurious to one's body if the demands are not met. Over-exposure to the Internet has only increased instances of this tendency. An average child today knows more about the evils of human civilisation than about the basics of morality, love, or peace.

It is very common nowadays to come across parents who try to fulfil every wish of their children. The child knows that the parent would do whatever she or he wishes for and constantly increases the list of demands. Even when a parent is unable to meet some demand of the child, she or he gives a detailed explanation for the failure. While the present-day child knows how to demand, she or he is totally unprepared to go through the toils of earning. This manner of upbringing creates individuals, who cannot face real-life challenges. When such persons face rejections or failures, they cannot handle that and

enter into depression and even commit suicide.

Parents can prevent such unfortunate episodes in the lives of their children by offering them an immunity of a different kind—emotional immunity. Every child should be gradually and systematically exposed to rebukes, failures, and rejections. Not every demand of the child need be fulfilled. Let the child have a good share of 'no'. Today's child has learnt only to acquire and not to cherish the value of such acquisitions. Parents should make their children realise and appreciate the value of what they have instead of hankering after what they have not. Parents should insist that the child earn or deserve what she or he demands. Sometimes merely advising in a soft manner does not help. A scolding or rebuke comes handy in such occasions. A bit of controlled and monitored rough experience helps the child not lose balance when facing the rough and tough world.

It is a shame that in India, many children live off their parents even in their late twenties. Doting parents are the major cause of this phenomenon. Every child should be taught to earn money on one's own even while a teenager. That would bring in them a sense of responsibility. That would also make them think twice before carelessly making a demand. It would give them a hard mettle so much needed to survive the adversities of life. Many times, the parent turns a silent spectator to the behaviour of the child, which the parent knows to be wrong. Such passivity is brushed off in the name of 'freedom'. The child turns into an adult and when bogged down by the pull of that wrong behaviour carried down unchecked from childhood, wonders why her or his parent did not even for once attempt to correct it. Many children today are desolate that their actions are not monitored. They see it as a lack of love from their parents. If truly loving and truly concerned, the parents would hear their children's hearts cry: 'Please scold me!' 

The Atman in the History of Western Thought

Gopal Stavig

SWAMI VIVEKANANDA informs us: 'My ideal indeed can be put into a few words and that is: to preach unto mankind their divinity, and how to make it manifest in every movement of life.'¹ 'One principle it lays down—and that, the Vedanta claims, is to be found in every religion in the world—that man is divine, that all this which we see around us is the outcome of that consciousness of the divine' (1,388). Therefore, these ideas should be stressed in Vedantic teachings.

In the West the Atman has been referred to as my Essential Being (M. Eckhart), Subject-in-Itself and Transcendental Subject (Immanuel Kant), Thing-in-Itself and inner Being-in-Itself (Arthur Schopenhauer), Transcendental Ego (Edmund Husserl), Unconditional Being (S Frank), Essence of Man and True Being (Paul Tillich), and the Eternal Self (Aldoux Huxley). Though the idea of the Atman has been far better developed in Indian thought, some Western philosophers give us an idea of the Atman. While in India non-dualistic thought is normative among the intellectuals, only a few philosophers had it in the West. The knowledge of a correspondence between Western and Indian ideas will lead to a mutual understanding and more receptivity to Vedantic ideas.

Atman in Kant's Thought

Recognising some similarities between Indian and Western thought Swami Vivekananda emphasised: 'The philosophy of Kant also shows traces of the teachings of the Upanishads' (3,435).

'The philosophy of Vedanta ... posits three fundamental concepts—time, space, and causation. From these is constituted Maya, the essential groundwork of human thought, not the product of thought. This same conclusion was arrived at a later date by the great German philosopher Kant' (8,237). 'Those of you who are acquainted with Western philosophy will find something very similar in Kant. But I must warn you, those of you who have studied Professor Max Müller's writings on Kant, that there is one idea most misleading. It was Shankara who first found out the idea of the identity of time, space, and causation with Maya, and I had the good fortune to find one or two passages in Shankara's commentaries and send them to my friend the Professor. So even that idea was here in India' (3,341–2). Both Paul Deussen and his friend, the philosopher Friedrich Nietzsche, alluded to the correspondence between Shankara's commentary on the *Brahma Sutra* or *Vedanta Sutra* and Kant's *Critique of Pure Reason*.²

In the words of Immanuel Kant (1724–1804): I have no knowledge of myself as I am but merely as I appear to myself.³ We have no knowledge of the subject in itself [Atman], which as substratum underlies this 'I', as it does all thoughts (A 350).

All life is, strictly speaking, intelligible only, is not subject to changes of time ... this life is an appearance only, that is, a sensible representation of the purely spiritual life ... if we could intuit ourselves and things as they are, we should see ourselves in a world of spiritual beings, our

sole and true community with which has not begun through birth and will not cease through bodily death—both birth and death being mere appearances (A 780).

Even the inner and sensible intuition of our mind (as object of consciousness) which is represented as being determined by the succession of different states in time, is not the self [Atman] proper, as it exists in itself that is, is not the transcendental subject [Atman] but only an appearance that has been given to the sensibility of this, to us unknown, being. The inner appearance cannot be admitted to exist in any such manner in and by itself; for it is conditioned by time, and time cannot be a determination of a thing in itself (A 492).

We should also have to allow the subject an intelligible character, by which it is indeed the cause of those same actions [in their quality] as appearances, but which does not itself stand under any conditions of sensibility, and is not itself appearance. We can entitle ... its character as thing in itself [Atman]. Now this acting subject would not, in its intelligible character, stand under any conditions of time; time is only a condition of appearances, not of things in themselves. In this subject no action would begin or cease, and it would not, therefore, have to conform to the law of the determination of all that is alterable in time, namely, that everything which happens must have its cause in the appearances which precede it. In a word, its causality, so far as it is intelligible, would not have a place in the series of those empirical conditions through which the event is rendered necessary in the world of sense. This intelligible character can never, indeed, be immediately known, for nothing can be perceived except in so far as it appears. It would have to be thought in accordance with the empirical character just as we are constrained to think a transcendental object [*Nirguna* Brahman] as underlying appearances, though we know nothing of what it is in itself. ... In its intelligible character (though we can only have a general concept of that character) this same subject must be considered to be free

from all influence of sensibility and from all determination through appearances. Inasmuch as it is noumenon, nothing happens in it; there can be no change requiring dynamical determination in time, and therefore no causal dependence upon appearances ... freedom and nature, in the full sense of these terms, can exist together, without any conflict, in the same actions, according as the actions are referred to their intelligible or to their sensible cause (A 538–41; B 566–9).

In respect of the intelligible character, of which the empirical character is the sensible schema, there can be no before and after; every action, irrespective of its relation in time to other appearances is the immediate effect of the intelligible character of Pure Reason. Reason [Atman as active] therefore acts freely; it is not dynamically determined in the chain of natural causes through either outer or inner grounds antecedent in time. This freedom ought not, therefore, to be conceived only negatively [*neti, neti*] as independence of empirical conditions. The faculty of reason, so regarded, would cease to be a cause of appearances. It must also be described in positive terms, as the power of originating a series of events. In reason itself nothing begins; as unconditioned condition of every voluntary act, it admits of no conditions antecedent to itself in time. Its effect has, indeed, a beginning in the series of appearances, but never in this series an absolutely first beginning (A 553–4; B 581–2).⁴

Swami Vivekananda had this to say:

I should like to remind you how Schopenhauer predicted that the influence of Indian philosophy upon Europe would be as momentous when it became well known as was the revival of Greek and Latin learning at the close of the Dark Ages. Oriental research is making great progress; a new world of ideas is opening to the seeker after truth.⁵ At the beginning of this century, Schopenhauer, the great German philosopher, studying from a not very clear translation of the Vedas made from an old translation into Persian and thence by a young Frenchman into

Latin, says, 'In the whole world there is no study so beneficial and so elevating as that of the Upanishads. It has been the solace of my life, it will be the solace of my death' (3.109).

Kant's philosophy was expanded upon by Arthur Schopenhauer (1788–1860). While Kant tended to think of things-in-themselves as plural, that there is a different thing-in-itself for each self like the Sankhya Purusha, Schopenhauer considered the thing-in-itself to be singular which equates with the Vedantic Brahman-Atman. He expressed himself in this manner:

Everyone is transitory only as phenomenon; on the other hand, as thing-in-itself he is timeless, and so endless.⁶ No one can recognize the thing-in-itself through the veil of the forms of perception, on the other hand everyone carries this within himself, in fact he himself is it; hence in self-consciousness it must be in some way accessible to him (2.182). *We ourselves are the thing-in-itself*. Consequently, a way from within stands open to us to that real inner nature of things to which we cannot penetrate from without. Precisely as such, the *thing-in-itself* can come into consciousness only quite directly, namely by *it itself being conscious of itself*; to try to know it objectively is to desire something contradictory (2.195). Like all objects of perception, it [the body] lies within the forms of all knowledge, in time and space through which there is plurality. But the subject, the knower never the known, does not lie within these forms; on the contrary, it is always presupposed by those forms themselves, and hence neither plurality nor its opposite, namely unity, belongs to it. We never know it, but it is precisely that which knows wherever there is knowledge (1.5).

We might add that the Atman, the Noumenal Self, Thing-in-Itself, Subject-in-Itself, or Transcendental Subject is the Reality from which the phenomenal self or 'I' is derived. As noumenon humans have an intelligible character beyond

space, time, and causality; and as phenomenon they are subject to these three limitations. If in the noumena there is no space, time, or change, then there is no differentiation between one thing and another. The noumenal Self is infinite, not being bound by space; eternal, since it is not in time, and has perfect freedom not being constrained by any influence of causation, sensibility, or the logical categories of human understanding. Being omnipresent and ubiquitous, Brahman-Atman is transcendental in being above us and immanent as the divine ground within us.

Schopenhauer goes on to point out the ethical implications of this doctrine:

The will is the in-itself [comparable to the Atman] of every phenomenon, but itself as such is free from the forms of that phenomenon, and so from plurality. In reference to conduct, I do not know how this truth can be more worthily expressed than by the formula of the *Veda* already quoted: *Tat tvam asi* ("This art thou!"). Whoever is able to declare this to himself with clear knowledge and firm inward conviction about every creature with whom he comes in contact, is certain of all virtue and bliss, and is on the direct path to salvation (1.374).

The *good conscience*, the satisfaction we feel after every disinterested deed. It springs from the fact that such a deed, as arising from the direct recognition of our own inner being-in-itself [comparable to the Atman] in the phenomenon of another, again affords us the verification of this knowledge, of the knowledge that our true self exists not only in our own person, in this particular phenomenon, but in everything that lives. In this way, the heart feels itself enlarged, just as by egoism it feels contracted. ... so the knowledge that every living thing is just as much our own inner being-in-itself as is our own person, extends our interest to all that lives; and in this way the heart is enlarged (1.373).

If that veil of Maya, the *principium individuationis* [principle of individuation], is lifted

from the eyes of a man to such an extent that he no longer makes the egotistical distinction between himself and the person of others, but takes as much interest in the sufferings of other individuals as in his own, and thus is not only benevolent and charitable in the highest degree, but even ready to sacrifice his own individuality whenever several others can be saved thereby, then it follows automatically that such a man, recognizing in all beings his own true and innermost self, must also regard the endless sufferings of all that lives as his own, and thus take upon himself the pain of the whole world. No suffering is any longer strange or foreign to him (1,378–9).

My true inner being exists in every living thing as directly as it makes itself known in my self-consciousness only to me. In Sanskrit *tat tvam asi* (this art thou) is the formula, the standing expression, for this knowledge. It is this that bursts forth as *compassion* on which all genuine, i.e., disinterested, virtue therefore depends, and whose real expression is every good deed. In the last resort, it is this knowledge to which every appeal to gentleness, leniency, loving-kindness, and mercy instead of justice, is directed. For such an appeal is a reminder of that respect in which we are all one and the same.⁷

Ralph Waldo Emerson (1803–82), the American Transcendentalist prophesied:

By the law of contraries, I look for an irresistible taste for Orientalism in Britain. For a self-conceited modish life, made up of trifles, clinging to a corporeal civilization, hating ideas, there is no remedy like the Oriental largeness. That astonishes and disconcerts English decorum. For once, there is thunder it never heard, light it never saw, and power which trifles with time and space. I am not surprised to find an Englishman like Warren Hastings, who had been struck with the grand style of thinking in the Indian writings, depreciating the prejudices of his countrymen while offering them a translation of the Bhagvat [Bhagavadgita].⁸

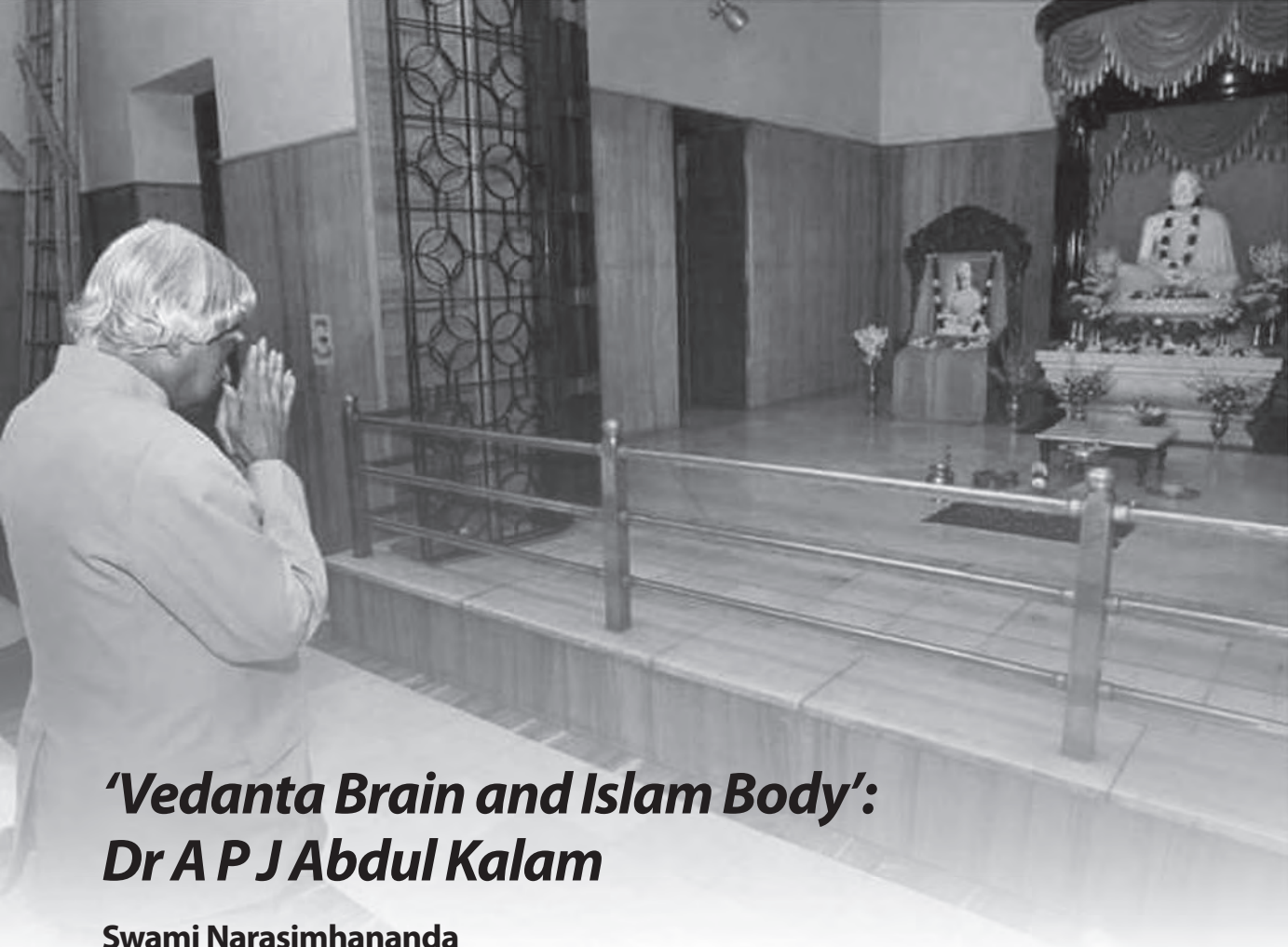
Concerning the inner soul of every person, Emerson proclaimed:

Within this erring, passionate, mortal self sits a supreme, calm, immortal mind, whose power I do not know; but it is stronger than I; it is wiser than I. It is Soul [Atman]—one in all bodies, pervading, uniform, perfect, pre-eminent over nature, exempt from birth, growth and decay, omnipresent, made up of true knowledge. Within man is the Soul of the whole; the wise silent; the eternal One. And this deep power in which we exist and whose beatitude is all accessible to us, is not only self-sufficing and perfect in every hour, but the act of seeing and the thing seen, the seer and the spectacle, the subject and the object, are one.⁹

(To be concluded)

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'Vedanta Brain and Islam Body': Dr A P J Abdul Kalam

Swami Narasimhananda

At the Temple at Ramakrishna Mission, New Delhi

SITTING AT THE DOOR OF HIS HOUSE, that little boy would watch his father going out on his daily morning walk to visit his coconut grove. Walking alongside a mosque and a temple, his father would go through narrow lanes into the broader roads leading to the grove. In the calm and serene settings of the morning hours, walking amidst birds flying from the seashore, his father used to probably silently tell his prayers. He used to go to the grove and bring some coconuts home and that little boy had delicacies prepared by his mother with lots of coconut put in them.

That boy also saw many people come to his father for help. Apparently, he cured the sick, allayed the fears of the worried, and brought

succour to the lives of many. Intrigued, the boy asked his father once: 'Why do these people come to you? And what do you really do for them?'¹ His father replied: 'Whenever human beings find themselves alone, as a natural reaction, they start looking for company. Whenever they are in trouble, they look for someone to help them. ... Every recurrent anguish, longing and desire finds its own special helper. For the people who come to me in distress, I am but a go-between in their effort to ward off demonic forces with prayers and offerings' (ibid.).

That boy grew to become Dr A P J Abdul Kalam and the words of his father were etched in his heart. He brought help and solace to



Morning Walk As the President of India



countless across the world. At the ripe age of eighty-two, Kalam used to begin his days with a walk. He tells about his mornings:

Every morning I savour the sight of the new sun, the benign light in the sky before the sun appears, the cool breeze and the sweet call of the birds. I understand how this short time of the day binds us to nature. Each morning is different in the way the elements come together for that day. It is a little drama nature puts up only for us, and I can't stop marvelling at it. ... I often find myself in different cities and towns in the mornings because of my travels, but the early morning peace and calm is the same everywhere. Wherever I am, I can find a tree that is great with age, where birds dwell and go busily about their day with the new dawn, whose leaves wave gently to me in the morning breeze. It may be a warm day or a bitterly cold misty morning when my breath fogs the air in front of me, but this time away from the cares and worries that the rest of the day will invariably bring means so much to me.

At my home in Delhi there is a grand old Arjuna tree. Somehow my feet always pull me towards it when I walk in my garden. It is usually laden with honeycombs and is home to hundreds of birds, especially parrots. The dignity, beauty and stature of this tree brings memories of my father to mind and I even have silent conversations with it (7–8).

A son had truly learnt from his father.

Early Years

Avul Pakir Jainulabdeen Abdul Kalam was born on 15 October 1931 in a middle-class Tamil family to Avul Pakir Jainulabdeen Marakayar and Ashiamma, in Dhanushkodi in Rameswaram District of Tamil Nadu, famous for the temple of Lord Shiva. His father had a small boat-building business and a coconut grove. He also used to own a ferry for transporting Hindu pilgrims to and from between Rameswaram and Dhanushkodi. He was the imam of the local mosque and did not have much formal education. Kalam's mother was a homemaker. Kalam's ancestors were wealthy traders and landowners owning large tracts of lands and numerous properties. Their main business was trading supplies between the mainland and the island and to and from Sri Lanka. This led to the family title 'Mara Kalam Iyakkivar' meaning 'wooden boat steerers', which title changed form to 'Marakier' or 'Marakayar'.

Kalam was the youngest of five siblings. The eldest was a sister, Asim Zohra. She was followed by Kalam's three elder brothers, Mohammed Muthu Meera Lebbai Marakayar, Mustafa Kamal, and Kasim Mohammed. We get a glimpse of Kalam's childhood from the following account:

Abdul had a materially and emotionally secure childhood. Being the youngest in the family he was pampered a lot. His neighbours remember him as an introvert interested in reading. In the environment that he grew up books were a scarce commodity. Mr S T R Manickam, his neighbour who encouraged him to read books, says, 'I used to have a library and Kalam was always there. He used to read everything he could lay his hands on.'

He always used to eat, with his mother sitting on the floor. His decision to become a vegetarian was partly due to his financial constraints—but later on, he cultivated it as a habit. Kalam believes that he has inherited honesty and self-discipline from his father, while faith

in goodness and kindness is the trait inherited from his mother. ...

He began his schooling at 'Samiyar' school in Rameshwaram. Sivasubramania Iyer, his science teacher, was a Brahmin with a very conservative wife. The rebel in Iyer, tried to break social barriers for people of varying backgrounds to mingle easily. One day, he invited Kalam home for a meal. His wife was horrified by the idea of a Muslim boy being invited to dine in her ritually pure kitchen. She refused to serve Kalam in her kitchen. Sivasubramania Iyer didn't get angry nor was disturbed. Instead, he himself served Kalam and sat beside to eat his meal. His wife watched the conduct standing behind the kitchen door. While Kalam was to leave, Iyer invited him to join for dinner again the next weekend. When Kalam visited his house next week, his wife took Kalam inside her kitchen and served him food there itself.²

Just like the morning walks and the rising birds, Kalam was influenced by the sea. Probably that was where he got his broadness from. He recounts:

Living on the island of Rameswaram while I was growing up, the sea was an important part of our lives. Its tides, the lapping of the waves, the sound of trains passing on the Pamban Bridge, the birds that always circled the town and the salt in the air are sights and sounds that will always remain linked with my memories of childhood. Apart from its sheer presence around us, the sea was also a source of livelihood for our neighbours and us. Almost every household had some connection with the sea, whether as fishermen or as boat owners.³

Kalam had his first lessons in engineering through his father's boat-building business:

My father, looking to supplement his not very substantial income, decided to start a ferry business. He started building the boat that we needed for this himself, on the seashore.

Watching the boat come to life from pieces of wood and metal was perhaps my first introduction to the world of engineering. ... Long pieces of wood were cut into the required shape, dried, smoothened and then joined together. Wood fires seasoned the wood that made up the hull and the bulkheads. Slowly the bottom, then the sides and the hull began to form in front of our eyes. Many years later, in my work, I would learn how to make rockets and missiles. Complex mathematics and scientific research would be the bedrock of those engineering marvels. But that boat coming up on a seashore, which would take pilgrims and fishermen back and forth ... who is to say it was not as important or momentous in our lives then? (14-5).

Young Kalam's childhood was not without phases of tribulation. One fateful year, the boat Kalam so lovingly saw coming up, was washed away in a fierce cyclone. His father's resilience motivated him:

My father's stoicism is what saw us through this crisis too. ... Cyclones and storms struck us again and again. I even learnt to sleep through them. Many years later, in 1964, when I was no longer living in Rameswaram, a massive cyclone struck. This time, it carried away a part of the landmass of Dhanushkodi. A train that was on Pamban Bridge at the time was washed away with many pilgrims inside. It altered the geography of the area, and Dhanushkodi became a ghost town, never really recovering its former character. ...

My father lost his ferry boat once more in that storm. He had to rebuild his business yet again. I could not do much to help him practically, for I was far removed from that world. But when I struggled to give shape to the Satellite Launch Vehicle (SLV) rocket, or the Prithvi and Agni missiles, when countdowns and take-offs were disrupted, and our rocket launch sites situated by the Arabian Sea and Bay of Bengal in Thumba and Chandipur were rained upon, I always remembered the look on my father's face the day after the storm. It was

an acknowledgement of the power of nature, of knowing what it means to live by the sea and make your living from it. Of knowing that there is a larger energy and force that can crush our ambitions and plans in the blink of an eye, and that the only way to survive is to face your troubles and rebuild your life (17–8).

During the Second World War, eight-year old Kalam contributed his mite to the family income by distributing newspapers. After studying for five years in Rameswaram Panchayat Primary School, he went to the Schwartz High School, Ramanathapuram. In 1950, he joined St Joseph's College, Tiruchirappalli in the Intermediate class. He graduated in science from this college and entered Madras Institute of Technology, from where he graduated in aeronautical engineering in 1958. It was his dream to become a fighter pilot in the Indian Air Force. He missed the selection just by one rank and this was a great disappointment. However, he did later fly an Indian Air Force Sukhoi 30 MKI fighter aircraft as the President of India, in his seventies, in June 2006.

Unfolding of the Career

Kalam was a man made in India. He went abroad for studies only once in 1963–4 to the National Aeronautics and Space Administration (NASA) in the US. In 1958, he joined the Defence Research and Development Organisation (DRDO) and served as a senior scientific assistant. In 1962 he joined the Indian Space Research Organisation (ISRO). From 1963 to 1982 he worked in the satellite launch vehicle team at Thumba near Trivandrum and became the project director for Satellite Launch Vehicle (SLV) 3. In 1980 he put the satellite Rohini into orbit and in 1981 he was awarded the Padma Bhushan. In 1982 he became the director of DRDO and took charge of India's integrated guided missile development program. In 1990 he was awarded the Padma Vibhushan.

In 1992 Kalam became the Scientific Advisor to the Union Defence Minister of India. In 1994 he became a distinguished fellow of the Institute of Directors in India. In 1997 he was awarded the Bharat Ratna, India's highest civilian award. In the same year he was awarded the Indira Gandhi Award for National Integration. In 1998 he directed India's underground nuclear tests and was awarded the Veer Savarkar Award. In 2000 he received the Ramanujan Award. On 25 July 2002 he became the eleventh President of India. In 2007 he was awarded an honorary doctorate of science by University of Wolverhampton, UK; the King Charles II Medal by the Royal Society, UK; and an honorary doctorate of science and technology by Carnegie Mellon University. In 2008 he was awarded an honorary doctorate of engineering by the Nanyang Technological University, Singapore; and an honorary doctorate of science by Aligarh Muslim University. In 2009 he was awarded an honorary doctorate by Oakland University; the Hoover Medal by ASME Foundation, US, and the International von Kármán Wings Award by California Institute of Technology, US. In 2010 he was awarded a doctorate in engineering by the University of Waterloo. In 2011 he received an honorary membership of the Institute of Electrical and Electronics Engineers (IEEE). In 2012 he received an honorary doctorate in law from Simon Fraser University. In 2013 he received the Von Braun Award from the National Space Society, US and in 2014, a doctorate of science from Edinburgh University, UK.

Kalam was an accomplished writer and has written many books: *Developments in Fluid Mechanics and Space Technology*, *India 2020: A Vision for the New Millennium*, *Wings of Fire: An Autobiography*, *Ignited Minds: Unleashing the Power Within India*, *The Luminous Sparks*, *Mission India*, *Inspiring Thoughts*, *Indomitable Spirit*, *Envisioning an Empowered Nation*, *You*

Are Born To Blossom: Take My Journey Beyond, Turning Points: A Journey Through Challenges, Target 3 Billion, My Journey: Transforming Dreams into Actions, A Manifesto for Change: A Sequel to India, Forge your Future, Reignited: Scientific Pathways to a Brighter Future, and Transcendence: My Spiritual Experiences with Pramukh Swamiji.

Kalam had a vision of India becoming a superpower by the year 2020: 'Five areas have been identified, based on India's core competence, for integrated action: 1. Agriculture and agro-food processing ... 2. Education and healthcare ... 3. Information and communication technology ... 4. Infrastructure, including electric power ... 5. Strategic industries and critical technology.'⁴ He wanted to meet and talk to more and more youth and share and discuss his vision.

Kalam had a simple lifestyle and woke up at 6.30 or 7.00 a.m. and went to bed at 2 a.m. He remained a bachelor and a teetotaler all his life. He used to play the Indian classical stringed musical instrument *rudra veena*.

Glimpses of Divinity

Kalam had a divine spark within him that manifested brightly and 'ignited' the minds of millions. His contemplative self often manifested and people near him were awestruck by the ease with which he could plunge into the depths of his mind and probably beyond. Two incidents of such manifestation are recounted here. The first is a memoir by his secretary, when he was the President of India:

Once the President [A P J Abdul Kalam] called a former Chief Justice of India, Justice M N Venkatachaliah, from Bangalore for a consultation. They were together

in the Study for a few minutes, sitting side by side on a sofa. I was called in at the end of this meeting and took Justice Venkatachaliah to his room. We sat in silence for a while, and then he said, 'Mr Nair, this was an experience of a lifetime. I was sitting so close to Dr Kalam and I could feel sensations of godliness and divinity reverberating within me. I was nervous. He is really God's own man.'

It was something I had begun to feel at times myself, but I did not say anything.⁵

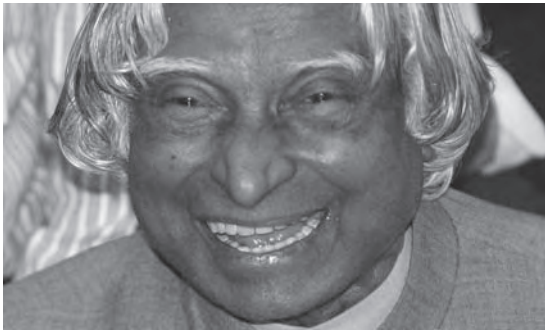
Another incident occurred during his visit to a centre of the Ramakrishna Mission:

I was at Christ College, Rajkot, getting ready for a function there when there was a call from Swami Nikhileswarananda of the Ramakrishna Mission. Swamiji requested me to visit his ashram and I had to agree. After the function at Christ College, I rushed to the ashram. It was the time for the evening bhajan and so touched was I by the singers' serene invocation that I sat down with them for nearly fifteen minutes, lost in meditation. Here too I felt the same vibrations as I did while meditating at Swami Vivekanand Hall, Porbandar, the birthplace of Mahatma Gandhi.⁶

Kalam had absorbed the essential elements of the major world religions and his life and

Playing the Rudra Veena





message are a reflection of his assimilation and synthesis of these spiritual truths:

Rameswaram is one of the holiest pilgrimage spots for many Indians, and the town was almost always full of pilgrims and cousins. The small local population consisted of mostly Hindu households, with a sprinkling of Muslims like us, and Christians too. Each community lived in healthy contentment next to the other. ... My father loved to tell us the story of our great-great-grandfather, who once saved the idol of the Ramanathaswamy Temple. The story went that on a certain festival day, the *vigraha*, or idol, would be taken out of the sanctum sanctorum and carried in a procession around the temple precincts. The temple has a number of tanks dotting it, and the idol was taken around the periphery of these tanks too. During one such procession, in a sequence of events ... the *vigraha* fell into the tank. ... People stood rooted in horror, imagining the wrath of the gods falling upon them very soon. One person, however, did not lose his presence of mind—my great-great-grandfather. He leapt into the tank and retrieved the idol in no time. The gratitude of the priests and other temple officials was overwhelming. Yes, he was a Muslim. And yes, caste and religious purists would be horrified at the most sacred element of the temple being handled by someone not authorized to do so, but none of these feelings were articulated. Instead, my great-great-grandfather was treated like a hero. ... on each such festival day, the temple would first honour ... my great-great-grandfather. This tradition went on for

years and years and the ... [honour] would be given to my father too.

My father was the imam of the Rameswaram mosque. ... One of his closest friends was the priest of the Ramanathaswamy Temple, Pakshi Lakshmana Sastry. ... Father Bodal, the priest of the lone church in the town ... was as involved in the welfare of the churchgoers of Rameswaram as my father and Sastrygal, and as concerned about the need for harmony and peace in Rameswaram. ... these three learned men ... met every Friday evening, at around four-thirty, and discussed matters of religion and the happenings of the town. ... the three men kept each other apprised of anything that could potentially threaten the peace among the people and together, they tried to work out ways of clearing miscommunication or scorching rumours before they assumed dangerous proportions. ... I was then about eight years old, and studying in the third standard. My best friends were Ramanadha Sastry, Aravindan and Sivaprakasan. All of them were Brahmins, and Ramanadhan, in fact, was Pakshi Lakshmana Sastry's son. ... we had a new teacher at school. ... He walked to the front of the class and the first people his eyes settled on were Ramanadhan and I. ... he demanded to know my name. When I told him, I was peremptorily told to gather my things and move to the back row, for reasons known only to him. I felt sad, even humiliated. ... Ramanadhan was in tears. ...

The next Friday ... [the] teacher had been summoned, and presented himself. ... my father and Sastrygal told him in no uncertain terms that the scourge of religious divisions, which was disturbing India's fabric in other parts of the country, would not be allowed to grow here. ... [The teacher] promised to rectify the wrong he had done the very next day. And he did so. ...

As far as the fact of my religion is concerned, from Rameswaram I followed my destiny that took me into the world of science and technology. I was always a believer in science, but the

spiritual atmosphere of my youth has stayed with me. I well understand different points of view, particularly about God. I have read and assimilated the knowledge contained in different religious texts—from the Koran to the Gita to the Holy Bible. Together they have made me a product of this unique land of ours, a syncretic creation of the best of our diverse traditions. And if ever I am asked what it is like to be a Muslim in the country, I can point to the people I grew up with—my father, Sastrygal and Father Bodal, indeed many others like them whom I met later—who have upheld the religious and moral standards of our nation. In their own ways they have contributed to make ours a country we can justly proclaim to be a multi-religious, multi-ethnic nation, where there is space for each of us to breathe. Yes, we have deep problems and fissures being created daily, but if the generations to come remember the stories of people like my great-great-grandfather and the imam and priest of the Rameswaram of long ago, I am sure we will continue to survive and thrive as a secular democracy forever.⁷

Association with the Ramakrishna Math and the Ramakrishna Mission

Kalam had associated with the Ramakrishna Math and the Ramakrishna Mission and was keen to visit its centres and participate in various programmes. He visited the centre of Ramakrishna Math at Rajkot on 25 December 2001. He visited Porbandar centre of the Ramakrishna Mission on 13 February 2002 and spoke in the youth convention organised by the centre.

As the President of India he visited the Ramakrishna Mission Chennai Students' Home on 19 June 2003 and interacted with the students for about one hour. As the President of India, he visited Belur Math on 1 October 2004, and met the Revered President Maharaj then, Srimat Swami Ranganathanandaji. On the same day he inaugurated the cultural complex adjacent to

Swami Vivekananda's Ancestral House in Kolkata and addressed the audience.

As the President of India, he inaugurated Vivekananda Institute of Value Education and Culture (VIVEC) at the Porbandar centre of the Ramakrishna Mission on 12 January 2006. The Ministry of Rural Development, Government of India, awarded Nirmal Gram Puraskar to Lokasiksha Parishad of the Narendrapur centre of the Ramakrishna Mission in recognition of the exemplary work done by it for the promotion of rural sanitation in the country. This award was handed over by Kalam, the erstwhile President of India, on 23 March 2006 at New Delhi.

When he was the President, he visited Ramakrishna Math, Bangalore on 31 May 2008 and released the book *A Concise Encyclopaedia of Hinduism*, in three volumes, by Swami Harshananda.

He continued to be actively interested in the programmes of the Ramakrishna Mission even after his term as the President of India. As a part of its silver jubilee celebrations, the Pune centre of the Ramakrishna Math organised a youth convention on 14 and 15 January 2009, addressed by Kalam and several other distinguished persons.

At the Madurai centre of the Ramakrishna Math a devotees' conference was held on 20 May 2010, which was addressed by Kalam. At the Belgaum centre of the Ramakrishna



Mission, Kalam spoke at meetings organised in February 2011.

The Humane Leader

Kalam was always touched by human suffering and he did not rest until he could do something for alleviating the suffering he saw. There are many memorable instances in his life where his love for fellow human beings was displayed in its full force. When he was the President of India, he was concerned about the living conditions of the employees of the Rashtrapati Bhavan, the official residence of the President of India:

It was the morning of 14 July 2003, 8.40 a.m. The RAX in my office rang. It was the President at the other end. 'Mr. Nair', the President said, 'Last night I could not sleep because my bedroom was leaking ...' I froze. Any other President, and my head would have rolled, though for no fault of mine. Obviously sensing my acute embarrassment, the President continued, as only he could, 'Don't worry. I know you will immediately set things right in my bedroom, but I am worried about those houses in the President's Estate where they may not have a second bedroom to shift to when the only one that is available leaks.' I hurriedly mumbled a 'Sorry, sir, I shall act just now.'⁸

On the last day of his life, Kalam was travelling with Srijan Pal Singh, who was his adviser for six years. Singh recounted the happenings of the last day through his posting on a social

networking website that was widely circulated later. Parts of his memoirs are given here:

We were in a convoy of 6–7 cars. Dr. Kalam and I were in the second car. Ahead of us was an open gypsy [a popular brand of jeep] with three soldiers in it. Two of them were sitting on either side and one lean guy was standing atop, holding his gun. One hour into the road journey, Dr. Kalam said, 'Why is he standing? He will get tired. This is like punishment. Can you ask a wireless message to be given that he may sit?'

I had to convince him, he has been probably instructed to keep standing for better security. He did not relent. We tried radio messaging; that did not work. For the next 1.5 hours of the journey, he reminded me thrice to see if I can hand signal him to sit down. Finally, realizing there is little we can do—he told me, 'I want to meet him and thank him.'

Later, when we landed in IIM [Indian Institute of Management] Shillong, I went inquiring through security people and got hold of the standing guy. I took him inside and Dr. Kalam greeted him. He shook his hand, said thank you buddy. 'Are you tired? Would you like something to eat? I am sorry you had to stand so long because of me.'⁹

One day Singh was asked by Kalam:

'You are young, decide what will you like to be remembered for?' I [Singh] kept thinking of new impressive answers, till one day I gave up and resorted to tit-for-tat. I asked him back, 'First you tell me, what will you like to be remembered for? President, Scientist, Writer, Missile man, India 2020, Target 3 billion ... What?' I thought I had made the question easier by giving options, but he sprang on me a surprise. 'Teacher', he said (ibid.).

On 27 July 2015, minutes into his lecture on 'Creating a Livable Planet Earth' to the students of IIM Shillong, Kalam collapsed, never to revive. To the last moment, he excelled in his cherished role of a teacher.





Aboard the Fighter Aircraft, Sukhoi 30 MKI

After the nuclear tests in Pokhran, Kalam was called 'The Missile Man' by the daily *Bombay Times*. A journalist who calls him a 'Sadhu of Science' writes: 'He was ... nominated to the nation's highest office where he earned the sobriquet of being the "People's President" with his humility and accessibility. All this made Avul Pakir Jainulabdeen Abdul Kalam a true Indian icon.'¹⁰

Let us remind ourselves of that glorious vision of Swami Vivekananda: 'I see in my mind's eye the future perfect India rising out of this chaos and strife, glorious and invincible, with Vedanta brain and Islam body.'¹¹ Was Kalam's life something on the lines of what Swamiji envisioned? We do not know whether Kalam could completely fulfil that dream of Swamiji; only Swamiji would be able to tell that for sure. Nevertheless, the life of Dr A P J Abdul Kalam was a great leap in that direction and a life worthy of being made into a role model and emulated for posterity.



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Chronicity and Temporality: A Revisionary Hermeneutics of Time

Subhasis Chattopadhyay

NOT BY ANY STRETCH of the imagination can we believe that the topology of time is anything but non-linear, for instance the following is a very typical and normative idea of time:

The main reason there can be no such reduction lies in Deleuze's [Gilles Deleuze, 1925–95] use of asymmetry, a very important term in his philosophy of time, since it not only explains why time cannot be reversed and why there is an arrow of time (or rather a series of arrows depending on which process we take), but it also explains why processes themselves cannot be reversed. The counter or reverse of any given process does not go back to an original position or state, preserved according to some set of laws or kind of symmetry according to isomorphic functions, but rather it brings about another transformation that is itself irreversible. So the transformations implied by Deleuze's multiple view of time are all irreversible and asymmetrical. There is no going back because the initial conditions have been changed by the process such that even if we were to reproduce, for instance, an initial set of objects, the place and function of those objects within the processes will have changed. In turn, this is a first clue as to the radical nature of Deleuze's philosophy of time: it is inherently anti-conservative and anti-reactionary due to its inbuilt and unavoidable asymmetries of time. There is no represented and original past to go back to. There is no eternal realm to escape to in the future, where time stands still. Every process is multiple, irreducible to others and free of claims to higher sources or pure origins.¹

And more simply, time is:

The special moment at which [the distinction between past and future events] occurs is known as the *now* or the *present*, and as events make the transition associated with this distinctive difference between past and future, the now moves, or flows. Philosophers (and physicists, too) call this common feeling that all humans have of the passage of time the *psychological arrow of time*.²

But to speak of time as if it were a stretchable string is also absurd, since that is a mathematical model which helps us to understand large distance, for example, between galaxies. We have learnt to think of time as another dimension within the space-time continuum not from physicists but much earlier, from the Church Fathers.³ They conceived of time as a creation of God, not infinite or eternal; but beginning with the creation of the angels and then, most memorably punctuated with the Happy Fall, leading to the gathering up of time by God at the Second Coming of Christ.

Eternity is the prerogative of the Godhead and it is a quality of being God. Eternity has nothing to do with what we conceive to be the nature of time. So, it would seem that the great physicists of the theories of time were performing their cultural work through the validation of Christian eschatological theologies. In this sense, Western physics is rooted in the Semitic religions. Whereas the Buddha and his followers

were concerned with the topology of time⁴ and its flow qua reality, Christian physicists are lulled to certainty by their co-option into the very same Christian metaphysics which they so vociferously decry. Physicists in their rush to define and normatively pin down whatever they encounter within the physical universe, have willy-nilly turned theologians of time within the Semitic traditions.

For instance, and this is the instance most known to the public, is the current blockbuster, *Interstellar*, where time is shown in a popularly consumable manner as a separate dimension which is elastic and gives way to all types of time-travel. The science behind the movie is dubious but it is an ideological fallout of Einsteinian physics at its best avatar. The purported science behind the movie and the movie itself take for granted Western notions of time. Elaborate mathematical jugglery props this time-project to take on a glow of knowledge and scientific verity while negating Eastern conceptions of time. And what are these Eastern conceptions of time?

As had been mentioned above, time is of concern to the Buddhists. According to canonical schools of Buddhism, time as a continuum does not exist within Buddhist metaphysics. Therefore to use mathematics: n and $n + t_1$ is not really the continuation of the n th moment in time: n and $n + t_1$ are two different phenomena. The point here is that within Buddhist metaphysics $n + t_1$ is impossible since n is not a continuous function. Therefore n is n since it signifies the n th state of all phenomena; and since all phenomena are in flux, time which measured the age at point n , does not progress to time $n + t_1$, since such progression is impossible. This is since according to Buddhism, all known and unknown manifestations change not with time, but rather their change manifests as time. Thus

time is perceived not as a dimension within Buddhism but rather as a sign of the transformation of all phenomena.

This Buddhist conception of time was not *sui generis*. Rather it was a reworking of the Hindu understanding of time. So what is the Hindu conception regarding time? The popular misconception is that the Hindus saw time as cyclical. That means that the occurrence of a certain event, defined through contemporary physics, as a spatio-temporal event, is theoretically possible to recur *sine die*. So the fact of this author writing this article in the here and the now is possible infinite times within time. Neither is this logically possible, nor do the Hindu scriptures say that the recurrence of any event is possible even twice, leave alone infinitely. The Hindu view of time is in effect that space within the epochs wherein the being in time can come to terms with its own inherent divinity and inseparability from the supreme Godhead, that is, Brahman.

How is it then that historians have dismissed Hindu conceptions of time as unworthy of empirical scrutiny? This dismissal has been possible by the following techniques: by powerfully misreading the Hindu scriptures; by accepting the theological position of the Semitic religions as being the *sine qua non* of the physics of temporality and using mathematics to justify this theological position and finally through the use of the mass media. We shall address each of the methods systematically. But before we proceed, it must be stated clearly that the Hindus who meditated upon time were not naive to think that the spatio-temporality of a phenomenon is reproducible. Let us now turn to the methods through which Hindu conceptions of time have been constructed or produced to serve, as will be seen later, the purpose of colonialism and neo-colonialism.

The German Idealists began a deep reading of the Hindu scriptures. Scholars of colonialism studies have definitely called their bluff. Suffice it to say that these German scholars became deft Indologists to pander to what later Hitler will harangue about: more living space—this is the shrillest shriek of those who look to other lands for annexation. The German Idealists, much before Macaulay hatched his plan to destroy Hinduism, had begun their polished game. What was the game that these ‘lovers’ of all things Indian and Hindu played? They cleverly borrowed the methods of the great commentators of the Hindu scriptures; they began interpreting Hindu canonical texts in a manner which suited Europe’s colonial impulse the best. It is not for nothing that Germans felt no particular need to physically invade India. They just became Indologists; albeit their Indological arsenal depended heavily on very un-Hindu techniques of interpretations.

For instance Friedrich Schleiermacher (1768–1834) and later Hans Gadamer (1900–2002) began what is known as the hermeneutical study of the Bible. They started reading the Judaeo-Christian canon interpretatively. This stated aim of this interpretative act was to expose the historicity of the Christ event and not to edify others. Their idea of historicity is best summarised by the contemporary neo-imperialist Niall Fergusson,⁵ who in his book *Civilization: The West and the Rest*, defines history as a discourse which is informed by only ‘one past’ and the ‘past is over’ for good. He further goes on to say that ‘History is not just how we study the past; it is how we study time itself.’⁶ This last quotation is the most crucial. Western historians have powerfully changed how we think of ‘time itself’ to reinforce the view that time is linear and non-recurring. But what compelled them to construct a linear definition of time?

The apparent answer is that empirically time is only chronologically contingent. But if we bring the Protestant work ethic and the need to establish hierarchies of capital accumulation within their construction of history, it shall be clear why it became necessary to the Western world to define time as historical, linear, and non-recurring.

First, according to these historians and scholars of the Bible, the past is a one off event and if only it is a one off event can the act of forgiveness erase past misdeeds absolving the perpetrator of the misdeed of any further responsibility for past occurrences.⁷ The casual utterances, ‘move on’ and ‘get over it’, are sufficient to absolve a person of one’s involvement with say, apartheid. The world has moved on and the natives of South Africa need to forget that they were mistreated by Europeans.

If the past has a possibility of recurring then big businesses with no national boundaries cannot function. Some memories are best forgotten if the inhuman march of capital is to go on. During the times of Schleiermacher and Gadamer, big businesses meant huge trade including slave trading. The movement of capital from poor nations to richer nations demanded the rethinking of time. If time is recurring then guilt for the past will have to be paid sooner or later. Therefore, the idea of karma has to be shown vacuous. Western thinkers⁸ therefore, negate causality for freedom of choice in the here and the now.

Secondly, the concept of a linear time as against the Oriental concepts of time serves another insidious function. Time as marked off by clocks and watches strengthen the so called work ethic, that is to say, the money-making method. Oriental time extends to the Being-sufficient spatio-temporality to work out one’s own salvation through self-control. But Western time is suitable for exploiting others for increasing

profits. Simply put, it binds people with worldly targets—one has this period of time to do this and that period of time to accomplish that. The industrial sales force therefore speaks of targets. Target in any field of capital accumulation is an offshoot of time.

Western time is limited and therefore the individual has to follow the *vita activa* and let go of slowing down enough to contemplate the Godhead. Western time therefore is a method to ultimately disconnect the individual from interior pursuits for the singular purpose of making all humanity disciplined, target-oriented money-making machines. Through their twisted reading qua hermeneutical interpretation of the Hindu scriptures and their subsequent use of these scriptures out of context, they created what we now universally think of as time. Time within this scheme is neither eternal, nor dependent on human agency. This time has a dead end, a target called the end times.

Hindu, Buddhist, and Jaina times are all eternal and thus give the *dasein* enough scope to restructure its own destiny. Karma is real, as also is real the scope of the *dasein*'s freedom to wear out all the effects of accumulated karma through the eons without end. The Occident has problems with the Oriental sense of time since the West does not want to see past the visible world. The invisible future and the possibility of recurrent pasts in different guises will topple the most valued institutions of the West. And a line must be added to this—if there is no recurrence of times past, there goes out of the window, the concept of karma and if the latter is thrown out then all the non-Semitic religions are false and therefore, all non-Semitic cultures and the civilisations based on them are also so much hogwash. Hence the Semitic can carry on enlightening the East and with any enlightenment comes various forms of slavery!



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3. See 'Augustinian Time: some things never change' <<http://tinyurl.com/lrf156f>> accessed 06 September 2015.
4. Vasubandhu (fourth century CE) for example interrogates the problems posed by time to rebuff Advaita Vedanta in favour of the Buddhist idea of *Shunya*. Nonetheless, he along with other Buddhist philosophers fail to establish the non-existence of the *dasein*, being in time.
5. Fergusson extols the glory of the erstwhile 'White Empire' and categorically in each of his books berates the Orient, including the civilisations of South East Asia. Fergusson is one of the loudest voices who ridicule Oriental conceptions of time and religions. His arguments are pathetically simplistic: the ascendancy of the West was that it was very different from the East. And when he speaks of the West he speaks of its religious discourses also. In *Civilizations: The West and the Rest* he ridicules colonial and post-colonial studies as invalid domains of scrutiny.
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7. The necessary erasure of the past by imperialist powers has been well documented by scholars. One glaring instance is how the developed nations refuse to relieve the very African nations, which they robbed of, their debt. Erasure of the past allows people to wash their hands off the misdeeds of their forefathers. Who in contemporary Germany will own up that first their grandparents killed Jews by the millions and then they allowed Germany to be divided into two and erstwhile West Germany's residents did nothing much to help their Eastern counterparts?
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The Love/528 Revolution: Civilisations' Greatest Hope for World Peace

Dr Leonard G Horowitz

FEW PEOPLE WOULD ARGUE against love being a quintessential value across civilisations, and peace likewise worthy of sustaining. Alternatively, many argue that wars are needed for the global economy and geopolitics, including wars on crime, cancer, AIDS, drugs, and terrorism.

Suppose these dissonant paradigms—love versus war or faith versus fear—were to be reconciled by new revelations in the worlds of physics and mathematics interfacing with the social sciences, philosophy, theology, human history, and recording artistry. Imagine that easily-understood facts and laws fundamental to music, and the health sciences for starters, provided practical applications that could quickly quell suffering, replace war commerce, erase malicious mentalities, and open people's hearts to a most profound experience of 'Oneness' and divine communion in community.

What if you could impact communications worldwide to pre-empt wars and promote peace and natural healing; and as a result, war-profiteering became obsolete?

Assume for a moment, for the sake of this introduction and argument, that new peace intelligence might impact the psychopathology of war-mentality and blind profitability to persuade law breakers and war makers to repent. What might the world be like?

In this article, I propose that the aforementioned blessing is more than possible and long overdue, but actually unfolding. I optimistically predict that goodness shall overtake evil resulting in an unprecedented period of peace and prosperity, just in time to save civilisation from extinction.

I evidence this is happening by revelations in the musical mathematics of creation; that a special frequency of sound and light is forcing



IMAGE: [HTTP://REVOLUTIONTELEVISION.NET/](http://revolutiontelevision.net/)

desperately needed geopolitical and commercial corrections to occur most naturally, subtly, but assuredly. That energy, fundamental to spirituality and natural healing, is 528 nm of light and 528 Hz frequency of sound. I propose that this most wonderful set of good vibrations, central to creation and the musical-mathematical matrix administering transformation at every level; shall be known globally as a saving grace.

I further assert that most musicians and vocalists can easily 'tune-up' to this extraordinary 528 Hz frequency. I evidence that when they do, they elicit a higher quality of creative artistry. Their music becomes 'medicinal', most relaxing, rejuvenating, spiritually uplifting, and physically sustaining.

I predict that people will become positively addicted to these benefits, and that the use of 528 frequencies will become increasingly reinforcing, so much so that the masses will simply choose to enjoy and make more music in 528 Hz most faithfully. Then, the positive outcomes will reinforce further developments and exponential growth in the '528-LOVE-REVOLUTION'.

'You may say I'm a dreamer, but I'm not the only one. I hope some day you'll join us, and the world will live as one.' John Lennon recorded these words on his *Imagine* track in 528 Hz!¹

The Physics of 528 and the Pure Tone Frequency Resonance of Love— the 'Universal Healer'

Why, with all the colours in the rainbow, did 'natural selection' choose greenish-yellow, 528 nm, to radiate from chlorophyll? That is right! The 'good vibration' that causes oxygen to be made from plants that sustains the rest of biology, is made in 528 nm.

All life on earth depends on sunshine—solar radiation—made up of electrons exploding out of the sun's hydrogen core. These electrons

produce white light, made up of all the wavelengths and colours of light. When these electrons move through water from rain clouds they produce rainbows. These depict the electromagnetic colour spectrum at the heart of which is 528 nm of light radiating the colour greenish-yellow. 528 nm is also the core colour of chlorophyll—the pigment in plants that produces oxygen that carries with it related electrons vibrating in synchrony with the same centre of every rainbow.

For this reason it is no coincidence that greenish-yellow is the colour assigned to the 'heart-chakra' by Oriental physicians, acupuncturists, and colour therapists. The chakra system includes several energy centres that, like everything else in the universe, spin either clockwise or counterclockwise depending on the polarity and animating force. Every electron in every atom likewise spins, vibrating at, supposedly different frequencies, but sharing common qualities.

I quote the quantum physics expert Don Lincoln, who authored *The Good Vibrations of Quantum Field Theories* for Boston's WGBH Public Broadcasting Service's NOVA series:

Quantum mechanics tells us that an electron is both a particle and a wave and you can never be certain what it will do. Relativity tells us that clocks aren't absolute, distances depend on the observer, and that energy can be converted into matter and back again. These ideas are still correct, but they're just the tip of the iceberg.

Physicists now use a class of theories called quantum field theories, or QFTs, which were first postulated in the late 1920s ... To start, let's think only about electrons. Everywhere in the universe there is a field called the electron field. A physical electron isn't the field, but rather a localized vibration in the field. In fact, every electron in the universe is a similar localized vibration of that single field.

Electrons aren't the only particles to consist of localized vibrations of a field; all particles do. There is a photon field, an up quark field, a gluon field, a muon field; indeed there is a field for every known particle. And, for all of them, the thing that we visualize as a particle is just a localized vibration of that field. Even the recently discovered Higgs boson is like this. The Higgs field interacts with particles and gives them their mass, but it is hard to observe this field directly. Instead, we supply energy to the field in particle collisions and cause it to vibrate. When we say 'we've discovered the Higgs boson,'

Thus, the good vibrations of 528 nm of light—a photon of 'Love light'—and 528 Hz frequency of sound—a 'Love-528 phonon'—resonate at the heart of the musical mathematical matrix of the quantum field, and all the fields spanning space, time, and all dimensions.

Love/528 at the Heart of the Universe

Nature is indeed, 'in sync' with itself. Arguably, only human primates are psychopathically possessed to act in dissonance with the resonance of the universe; courtesy of ego, fear, arrogance,

greed, competition, and dominance.

The alternative, more correct, sustaining, and sustainable paradigm celebrates the 'Love/528 field theory'. The frequency vibration of 528, as mentioned, holds a very special resonance energy that corresponds to, or with, the heart of creation—that is, the musical mathematical organisation that we call the universe.



The Young Beatles

you should think 'we've caused the Higgs field to vibrate and observed the vibrations'.

This idea gives an entirely different view of how the subatomic world works. Spanning all of space are a great variety of different fields that exist everywhere, just like how a certain spot can simultaneously have a smell, a sound, and a color. What we think of as a particle is simply a vibration of its associated field.²

To relay this idea of how lawful and special 528 is in the orchestration of creation, I use more than the fact that there are precisely 5,280 feet in a measured mile.

I use the metaphor of the figure eight—'8'—to represent the shape of the double-toroid-structured universe. That is, a double doughnut shape of the universe modelled by mathematicians and astrophysicists, with one doughnut

stacked on top of the other. The double toroid shaped like an '8' has been mathematically determined to be the structure of the mass of electrons or electron fields vibrating all time, space, and dimensions. All electrons vibrating in their associated fields simultaneously, that physicists refer to as the quantum field, and religious scholars consider the 'kingdom of heaven', is depicted by the figure '8'.

A hint at what I am talking about here—the power of mathematics to administer the creative language of the universe and the special role of the number '8' in the 'big picture'—is demonstrated by the multiples of 8: $1 \times 8 = 8$; $2 \times 8 = 16$ —where $1 + 6 = 7$; $3 \times 8 = 24$ —where $2 + 4 = 6$, and so on. If you continue this series, you get the mathematical countdown pattern 8, 7, 6, 5, 4, 3, 2, 1, 9, 8, 7, 6, 5, 4, 3, 2, 1, 9, 8, 7, 6, 5, 4, 3, 2, 1, that is the pattern deciphering the alphanumeric of the English language backwards!

Indeed, there is convincing evidence that the English language evolved from the 'sacred languages' of Sanskrit, ancient Aramaic, and Hebrew; and although intellectually stimulating, English is bio-energetically or spiritually suppressing!

The '8' has, at its 'heart', a single spot where the vectors of energy cross, forming an 'X'. In the alphanumeric of English, that 'X' equals the number '6'. Curiously, the alphanumeric of 'Y' $2 + 5 + 8 = 15$, where $1 + 5$ also equals '6'. And the '6', as you look at it, reflects a 'spiralling down from heaven into the wholeness of earth'.

And more than alphanumerically, the heart of the '8' has a single point that metaphorically represents the heart of the double toroid universe; and like the heart of rainbows, sunshine, and the universe itself, resonates in love/528.

This knowledge, coupled with the knowledge that 528 Hz is the third note in the ancient Solfeggio musical scale, assigned the 'MI' note,

the acronym for 'Miracles', reflecting 'miraculous manifestations', has caused me to theorise that 528 is akin to the 'black hole' of the universe; otherwise called the 'event horizon' theorised by physicists and chain theorists as being the extraordinary place at which matter manifests from nothing but pure energy in the quantum field.

Also, physicists have their own concept of 'divine communion'. They call it 'phase-locking'. In this blissfully concordant state, one vibration locks into a similar vibration so that the pattern of waveforms, or cumulative frequency vibrations, match and augment each other, creating a common amplified field strength such that the power in this 'harmonic convergence' increases the energy of the system to effect creation and miraculous manifestations.

This theory is also consistent with the determinations and publications of Russia's leading space/time physicist, Hartmut Mueller, whose mathematical determinations evidence that all physical or material manifestations happen at 'In 6' nodes, as he calls them, within musical-mathematical scales of energy and probability wherein the next planet is likely to arise.

Where 528 Comes From and What it Does as the 'Miracle Note' of the Universe

Most interesting and exciting to me is that the 528 Hz frequency of sound was identified by the late Dr Joseph Puleo as the 'miracle note' in the original Solfeggio musical scale. Divine revelation purportedly came to Dr Puleo, who realised that the ancient Levitical priests sealed or encoded the Solfeggio frequencies in the Old Testament, in the Book of Numbers, Chapter 7, verses 12 through 84. Therein lie the repeating series of verse numbers that conceal the brilliance of the Source of creation, administering the frequencies of vibration creating everything: 396, 417, 528, 639, 741, and 852. From

this knowledge, working a bit more with these numbers, I conceived of 'The Perfect Circle of Sound'—the nine core creative frequencies of the universe.

Again, the third note is the 'MI' key—as in 'Do, Re, Mi'—that I believe is the long-prophesied 'key of the house of David' in Isaiah 22:22 and Revelation 3:6–8; and the 'miracle note' of six ancient tones used to chant the most spiritually-uplifting hymns in Western religions, especially the hymn to St John the Baptist practised by the Roman Catholic Church.

Expanding on this concept of the miracle of life deriving from 528 math, the miracle note vibrates at 528 cycles per second, imparting—in Cymatics, the science of sound's impact on matter—the six-sided hexagonal shape of snowflakes, honeycombs made by bees that, by the way, buzz in 528 Hz, and the fundamental unit of organic chemistry—the carbon-6 hexagonal ring.

And since these miracles are mysterious manifestations in the physical world wherein electrons are caused or destined to resonate in frequency fields forming the physical realities we experience, we also experience miraculous manifestations impacted by our heartfelt loving intentions.

It gives me hope that human intention has retained its power to manifest miracles. Intention is expressed through faithful prayer. This practical application of physics and manifestation mathematics is optimally administered while phase-locked into the heart of your heart, the heart of nature, the heart of the source of universal construction, our creator's loving heart. This intention is most powerful as an expression of 'divine communion'. This 'consciousness' is the optimal form of personal empowerment or 'enlightenment'.

In other words, what is missing, and what

is forthcoming, actually exploding globally at this time, is the 528 Hertz frequency knowledge and technologies. The fundamental energy of positive intention for creative inspiration and musical manifestation is now available for practical applications, for recreating ourselves and our planet 'in sync' with the good vibration of 'pure tone love'.

Your Inner Ear for Music at the Heart of Creation

Explained another way, the 528 clear channel broadcasts within the musical mathematical matrix of creation like a special radio channel that you can tune into, using your 'inner ear'. When you tune into this broadcast, you feel, or 'hear', by what musicians call your 'inner ear for music'. Your 'inner ear', I propose, is a function of your heart, not your head. When you are tuned to the special miraculous 528 music channel within the quantum field, kingdom of heaven, within your heart, you connect so strongly with the source of all creation, that you naturally experience divine inspirations.

The only people who argue against these revelations, or creative concepts, are ignorant and jealous types who feel a need to express their dominance to deny empirical evidence, or what creative spirits regularly experience and defend as common sense.

Again, this creative 'channel' broadcasts from the heart of the universe, at the heart of the universal figure '8'. Physicists refer to this as the 'zero point', or pure creative potential energy, from which physical manifestation miraculously comes from nothing, that is 'no thing', only pure potential energy for miraculous creation, inception, and inspiration—the word 'inspiration' denoting both respiration of oxygen resonating in 528 greenish-yellow from chlorophyll, but also 're-spiritualisation',

or restoring the natural innate spirit within each human. And this miraculous manifestation is administered bio-spiritually and electro-genetically.

Some powerful predetermined creative intention within your heart, and beyond your heart 'in sync' with God's heart and 'creative consciousness' governs, and at the same time fulfils, your divine destiny.

Reality is A Function of Intention, And is Not as it Appears to the Limited Senses

Electrons of LOVE-528 frequency vibrating sub-atomic particles exhibiting mysterious qualities, give rise to virtual apparitions, holograms of seemingly physical reality appearing at certain levels of inception, or creation, resulting in conscious perceptions.

As virtually all ancient cultures have held, I theorise that vibrations of light source from vibrations of sound. I then propose that 528 nm of light corresponds to 528 Hz frequency of sound as would be expected considering the zero point energy theory whereby the heart of the universe has got to be the heart of everything in it; a single vibrating field of energy or mathematical matrix as mentioned.

Then I theorise that both 528 Hz frequency of sound, and 528 nm of light, radiating the special qualities of your heart, especially love, faith, joy, compassion, and bravery, is what has been secreted and suppressed in modern times. As a result, 'civilisation' acts grossly uncivilised and generally adversarial.

By these revelations and practical applications, you can put yourself, and musically entertain and entrain others to join you, in the 'zone' of creative inspiration. You can steward human resources to celebrate and join nature, communicate, and literally commune with nature's heart, the Creator's loving essence, or the central

sunshine resonating rainbows into existence. By these revelations and practical applications you will open your heart, more fully than you have ever known, and by so doing, you will manifest more of the miraculous music within you, resonating electrons into what you perceive as 'reality' all around you.

What the World Needs Now is the Fundamental Knowledge of ALOHA

NASA scientists have converted the data recorded from sun's magnetic field into sound,³ and it can be heard to waffle around a lower octave of 528 Hz. We also know, as mentioned, 528 nm is the greenish-yellow frequency at the heart of sunshine and rainbows.

Curiously, Hawaii, from where I am writing this, is called 'The Rainbow State' because rainbows are commonly seen on this island chain at the heart of the largest purest body of water in the world. Native Hawaiian theology and prophecy holds that the spirit of ALOHA is most important to civilisation. The wise elders, holy persons, and natural healers called kahunas predict that the ALOHA spirit shall broadcast so strongly from these islands that civilisation shall submit to the good vibration and intention reflected in the word.

(To be concluded)

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Sisters and Brothers of the Forest

Elizabeth Usha Harding

A FLIGHT ATTENDANT SAID over the PA system: 'Please fasten your seatbelts. We will be landing shortly at Swami Vivekananda International Airport in Raipur.' Wow! I was amazed to hear that the city of Raipur named its airport after Swami Vivekananda.

Swami Vivekananda lived in Raipur from 1877 to 1879 when his father Vishvanath Datta, an attorney at the Calcutta High Court, went there. At that time, there were no good schools in Raipur, and the fourteen-year-old Naren, who later became the famous Swami Vivekananda, spent time at home learning from his father and discussing spiritual topics. I remembered an incident I had read about young Naren travelling in the countryside near Raipur in a bullock cart when the sight of a large beehive caused him to go into a deep spiritual ecstasy.

Swami Vivekananda's Statue at Raipur

People in Raipur are proud that India's national hero lived there for two years. Besides naming their airport after Swamiji, they also erected a gigantic statue of Swamiji sitting in meditation pose, overlooking a lake in the heart of the city. Some say that the years Swamiji spent in Raipur were a turning point in his spiritual life. Raipur is the capital city of the recently created state Chhattisgarh. This land of Chhattisgarh and Madhya Pradesh was made sacred by the feet of Lord Ramachandra, Sita, and Lakshmana who lived and walked through these forests after being banished from their royal palace in Ayodhya. It is a land I have wanted to visit for a long time.

When I boarded the Chhattisgarh Sampark Kranti Express in Raipur, my heart was filled with anticipation. I took a seat next to the



window. Soon after the train left the station, the landscape changed from industrial to rural. Gently rocked by the movement of the train, my mind was entranced by the landscape of meadows, forests, streams, and lush, green hills. The scenery was so beautiful. I imagined Lord Ramachandra and Lakshmana walking through this forest collecting wood while Sita, wading in the shallow water of a crystal-clear stream, washed berries, and fruits she had collected. I also imagined forest dwellers coming by and humbly offering their service. Surely, the royals had a lot to learn from them about how to survive and sustain themselves in the jungle.

My daydream broke when it was time to get off at Pendra Road. I was on my way to Amarkantak, the sacred mountain where gods, saints, rishis, and everyday pilgrims come to do tapasya. Swami Vishvatmananda, head of the Ramakrishna Kutir at Amarkantak, had sent a jeep with a driver to pick me up at the station. We drove along a narrow country road up steep inclines and through a dense forest that is home to monkeys, bears, tigers, and other wild animals. We made our way around sharp hairpin curves, and when we reached the plateau, I got my first glimpse of the holy river Narmada. It is said that you need to take a bath in the Ganga in order to become purified, but you only need to look at the Narmada for all your sins to fly away. My heart was leaping with joy, filled with contentment. There was nothing I wanted more at the moment than to breathe in this spiritual atmosphere.

The driver opened an iron gate and parked the car in front of the temple at the Ramakrishna Kutir. I climbed up the steps to the shrine room to bow to Sri Ramakrishna, Holy Mother, and Swamiji. Ramakrishna Kutir was started by Swami Atmananda, a charismatic monk of the Ramakrishna Order, and dedicated in 1979 by Swami Gambhirananda, the eleventh president

of the Order. Inspired by Swami Atmananda, Swami Vishvatmananda—this is his proper name but everybody calls him Jayaram Maharaj—has lovingly taken care of this ashrama for the past thirty-six years.



Swami Atmananda

Over the next few days I visited the Narmada Kunda and several other ancient, holy places. I felt carefree and happy. And then something happened that started to turn my Western cultural understanding upside down. Lord Shiva showed me his bleeding heart, as it were.

Journey to the Source

The Ramakrishna Kutir is located in the tribal area of Amarkantak, and there is a school for tribal children nearby. Every afternoon hordes of tribal children come to the ashrama to play and pester Jayaram Maharaj for 'lozenges', candies. They have no shoes and their school uniforms are shabby. Girls wear a white blouse and blue frock, and boys wear a whitish shirt and blue half pants. When it gets cold in Amarkantak, Jayaram Maharaj opens up his storage room to teachers from the tribal school who hand out sweaters to the children. Not only children but tribal women also come and receive provisions and wrappers. I learned that the swami himself makes frequent trips to a wholesale place in Bilaspur—a treacherous five-hour trip over a terrible road—where he purchases colourful sweaters, dresses, pants, school bags, pencils, and pads for the tribal children.

At night, I heard angry shouts that broke the

serenity of the flowing Narmada. 'The tribal men get drunk and then get abusive,' said Jayaram Maharaj. Fights break out, and the drunken, upset men often leave their families. Crammed into ramshackle houses, women have to bring up their children alone, scratching together meagre means. A large percentage of the children who frequent the ashrama in the afternoon grow up without fathers.

So many questions came to my mind. How did all of this happen? How did these tribal people, who had lived harmoniously for thousands of years in the forest, come to be in such a lowly condition?

As I pondered these questions, I was reminded that indigenous people worldwide have been living under threat. The emphasis of their ideology is different from that of modern Western thinking. They consider the ground on which they stand to be sacred. Their connection to their land kindles a deep reverence to nature—springs, rivers, mountains, forests, plants, and animals. Their relationship with nature weaves a rich and complex tapestry of culture. The Earth is alive and feels what we do to her. In the Bastar region of Chhattisgarh, for instance, tribal people still prefer to use wooden ploughs because they believe iron ploughs will hurt the earth.

Swami Vishvatmananda With the Tribals



In stark contrast, modern society values global capitalism which cares more about power and shareholder profits than about protecting natural resources. 'You have been trying to instruct us to be capitalists ever since you got here,' said Onondaga Faith-Keeper Oren Lyons, a respected Native American elder. 'We do not value what you value.'

In my quest to find answers, I found my pilgrimage to heaven leading straight into the heart of darkness. Swami Vivekananda often pointed out that the affluence of the West largely comes at the expense of the indigenous people. I, too, share the blame because I am part of this modern culture that displaces native and tribal people, without guilt, in the name of progress and makes them dependent on things they previously never needed. I use consumer products that likely have been manufactured using raw materials obtained by illegal mining that poisons the land of forest dwellers. I must admit I have not paid enough attention to the plight of tribal people. And this plight is not unique to India. Horrific things have been done to indigenous people in North and South America, Africa, Australia, the Philippines, and other regions in the world.

Adivasis, literally meaning 'original inhabitants', is an umbrella term for the more than six hundred distinct tribes that live in the jungles and hills of India. They have to fight today for the right to live on land they have called home for centuries. These *adivasis* do not understand the modern land ownership system of parcels and titles. They have always lived there. So the land belongs to them. How can you buy or sell the sky? How can you buy the warmth of the land, the freshness of air, or the sparkle of water? The government tells them that their land does not belong to them and regularly forces them to leave, thereby threatening their survival. The government calls *adivasis* 'Scheduled Tribes', a



River Narmada at Amarkantak

term for people formally acknowledged by national legislation. These are the people that modern ‘progress’ has left behind.

As the source of the Narmada, Amarkantak is naturally also the home of Lord Shiva. So many pilgrims on the way to take a dip in the Narmada Kunda and to have a darshan of Lord Amarakanteshvara Shiva drive past the makeshift huts of tribal communities. Their fancy air-conditioned cars do not stop. Swami Vivekananda said: ‘The poor, the illiterate, the ignorant, the afflicted—let these be your God. Know that service to these alone is the highest religion.’¹ ‘He who sees Shiva in the poor, in the weak, and in the diseased, really worships Shiva’ (3.142).

Amarkantak is in Madhya Pradesh, and looking across a gorge, one can see the state of Chhattisgarh, home to perhaps the largest and oldest tribal communities in central India.

There is a story in the Ramayana about an old woman named Shabari, from the Nishada tribal community, who lived in a hut in the forest. Nishada is the name of a kingdom mentioned in the Mahabharata which belonged to the tribe of the same name. Today, a small town called Shivrinarayan located near Bilaspur, marks the area where Shabari lived. Lord Ramachandra and Lakshmana stopped unexpectedly by her

hut. ‘My Lord, I have nothing to offer you but my heart and a few berries I had picked earlier’, said Shabari with tears in her eyes. Lakshmana tried to stop Lord Ramachandra from eating the berries since Shabari had tasted each one of them to make sure they were sweet enough for offering to her beloved guest. Putting some berries into his mouth, Lord Ramachandra said: ‘Nothing equals these berries offered with such devotion.’

Sisters and Brothers of the Forest

Chhattisgarh is among the greenest states in India with forty-four percent of its total area forested and contains diverse flora with more than eighty species of medicinal plants. This land is blessed with beautiful and rugged mountain views, deep gorges, dense forests, and wild flowers. A variety of wild animals roam the country—bears, tigers, deer, monkeys, birds, wild boars, leopards, snakes, wild dogs, hyenas, and crocodiles. There are many wild beehives and giant anthills reaching up to twelve feet high.

In spite of this abundance and beauty, Chhattisgarh is among the states with the lowest standards of living in India. More than half of the rural and urban tribal populations are extremely poor. They were pushed into poverty, never making a transition to the modern way of life.

The largest tribal communities in central India are Gonds and Gond subgroups who have a population of over four million, according to a recent government study. Gonds are predominantly Hindus and like to live in groups in the forest or in small villages. They are famous for handicrafts made from bamboo, cane, and metal. Tribal people were the first metalsmiths in India, and they still continue to forge and hammer metal using age-old processes. Besides being known for creative handicrafts, they possess a special skill in their knowledge of medicinal plants which has been handed down through generations.

Opinions differ on the origin of the Gonds. Some scholars believe that they came from the South of India while others believe that their origins lie in the area around Amarkantak. A Gond legend traces their origin to Lingo Pen, who later became known and worshipped as Badadev. One day an artist awoke in the mind of Badadev who created various creatures and humans from the filth he found on Badadev's body. The Gonds love to tell stories. They are very creative and fond of poetry, riddles, dancing, and singing. Gonds have learned to keep to themselves because some of their traditions are controversial to Hindu society, attracting the attention of tourists and scholars. They have a practice called *ghotul* in which unmarried

A Tribal Boy at Amarkantak



teenagers live together in a dormitory for some time, allowing them to select their mate and gain experience for setting up a household. Divorces and widow remarriages are common, but adultery is strictly forbidden.

A subgroup of the Gonds is the Baigas, who mainly live in the dense forest and hilly regions of Madhya Pradesh. They consider themselves servants of the Earth and kings of the forest. They perform priestly worship services. Before the sowing season, Baigas often perform soil worship for the Gonds and other tribes. They also prepare seeds for them. Baiga women are fond of tattooing.

Another important tribal community are the Bhils, who are mostly spread throughout Madhya Pradesh. Bhils consider Ekalavya of the Nishada tribe to be their ancestor, and they are regarded as a warrior caste. The Mahabharata tells the story of Ekalavya wanting to study archery from Dronacharya but being denied such training because he belonged to a tribe. Deeply hurt, Ekalavya returned home with a resolve to master archery. He created a mud statue of Dronacharya and, before the image, began a disciplined program of self-study over many years. He developed into an archer of exceptional prowess.

Other major tribal groups are the Bhatras and Dhurvas. They live in the Bastar and Raipur regions of Chhattisgarh. Bhatra women enjoy a high status in their society. Bhatra girls have full freedom to choose their husbands. In the Dhurva tribe, women also enjoy a high standing and are responsible for most of the family maintenance. Dhurvas make their living through agriculture, hunting, selling handicrafts made with cane, and gathering forest products. Their festivals involve animal sacrifices to propitiate their village goddess. Tobacco and liquor made from mahua flowers are a must for such celebrations.

Trees are sacred in tribal communities, especially the mahua tree, which is also known as the 'Butter Tree'. Tribal people worship this tree as the home of Baba Gorakhnath. It is sacrilegious to cut it down. Mahua trees have large thick leaves and scented, sweet-tasting, pulpy flowers that grow near the ends of the branches. These flowers can be dried and preserved and used as food. The seeds from the fruit are rich in oil that is used for cooking and for making soap.

Mahua liquor is also used by the Abujmar tribe, who live deep in the forests in the Narainpur Tehsil of the Bastar district in southern Chhattisgarh. Since they live in isolation and avoid contact with outsiders, they have retained much of their customs, traditions, and values. They hunt with spears and arrows and cultivate land without ploughing the Earth, lest they inflict pain on her body. They protect tigers from poachers. Although regarded as less civilised than other Gonds, they far surpass them in strength and ability. They have a strong sense of community and value equality and brotherhood.

Each tribal group has its own rich and distinct culture, its own dialect, dress, eating habits, and rituals. What is common among tribes is the simple and natural way of life that has changed little over centuries. Marriages tend to take place within the tribe. Festivals involve group dances. Participants wear colourful costumes, ornaments, and bright headgear made of beads, shells, bones, feathers, and mixed metals. Each tribe has its own festivals, but all major tribes show up at the Bastar Dussehra festival at the Devi Danteshvari temple, near Jagdalpur. This temple is considered to be one of the fifty-two *Shakti-pithas*, places where parts of the body of Sati, Divine Mother, fell, when cut by Vishnu's disc.

The Bastar Dussehra festival is worth mentioning in more detail. Beginning on the new

moon in the month of Shravan, Bastar Dussehra lasts over seventy-five days and ends on the thirteenth day of the bright moon in the month of Ashwin. The focus of the festival is Devi Maoli and her sisters. Devi Maoli is Bastar's native



A Tribal Woman at Amarkantak

deity, revered as the elder sister of Devi Danteshvari, the family goddess of the ruling Kakatiya family. Though the festival has its roots in Hinduism, it has assimilated many tribal elements.

Bastar Dussehra involves the participation of diverse tribes, each of whom is assigned a specific task. Tribal carpenters come from the Beda Umargaon village to build a two-tiered chariot, and tribal villagers from Karanji, Kesarpal, and Sonabal gather to twine the massive ropes that pull the chariot. During the festival, young tribal members from Kachorapati and Agarwara pull a smaller chariot while the larger chariot is pulled by Maria tribal members from Killepal who wear bison-horned headdresses. The task of singing hymns at all rituals is the job of the Munda tribal members from the Potanar village. A chosen tribal girl gets assigned to swing on a bed of thorns during the festival, and a young tribal man is designated to hold vigil for nine days while buried shoulder-deep.

(To be concluded)

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Old Is Cold Or Gold?

Swami Kritarthananda

SINCE THE MID-SEVENTEENTH CENTURY a Greek word came into coinage, to be absorbed later in the English language. The word is *euthanasia*, meaning a painless way of bringing about death. When people suffered from terminal and painful diseases, this process came in handy to relieve them of all pains forever. In earlier days it used to be chiefly applied to old or injured pets in order to end their mute suffering. But in recent times, in the post World War era, an alarmingly increasing number of the populace has started choosing this device. Among them the percentage of old people leads the rest.

Ugly Beautification Campaign

Newspapers and journals often give an account of the horrible consequences that follow surgical operations like liposuction, eyelid surgery, and plastic surgery—some desperate attempts at looking good, staying young and attractive in appearance. Yet despite the dark side of the story which records a number of unwanted and untimely deaths in the process of surgery, the cosmetic industry is on the boom. The answer to the question of such ‘jumping into burning fire’ is quite obvious—people want to look pretty and in a very good physical condition even in old age. There is a set of values fixed by shrewd beauticians on the norms of beauty, very logical on the face, and the society has accepted it wholeheartedly. Even if you are not born with any deformity and look quite sober, you will be dragged by the advertisement media to the local beauty

salon for a ‘facelift’. Or the society may ‘ostracise’ you—so they fear.

This custom of ‘bidding goodbye to old age’ rules the roost in developed cities the world over. The parks and sidewalks remain crowded since early mornings till late evenings with the young and the old alike. They are the ‘health-conscious’ people. They want to shun old age. But with all their honest attempts old age stalks them and pounces upon them with its sinister effects at the slightest opportunity. And with its invasion one feels one is done for. One becomes dependent, derelict, uncared for, lonely, and without a friend. Is not death a better alternative to such unbearable suffering?—asks one, buffeted by troubles. The king-turned-sage Bhartrihari has given a picturesque account of the plight of man under such helpless condition: ‘The face is attacked with lines of wrinkle, the head is painted grey, the limbs become loose, yet thirst alone gets rejuvenated!’¹

Is old age the greatest curse of human life? After working like a machine all through the youth is this the reward one deserves? Should one die in harness like a spent, worn-out bullock while offering thanks to God or hoping for a better re-birth? Is there no way out of this problem? Can one not live happily at the fag end of one’s life to say boldly in the tenor of Swami Vivekananda: ‘I am glad I was born, glad I suffered so, glad I did make big blunders, glad to enter peace.’² Before we try to find out plausible answers to these epochal questions, we must launch into a search for the reason of fear from old age.

Causes of Aversion

It is a common experience of life that every child makes a hero of one's father or mother, or any other familiar 'big person' and dreams of the day when he himself will reach that age of maturity to boss over others. The child grows up through adolescence and youth to a mature adult individual. Responsibilities increase, one starts tasting the bitter and sweet fruits of this life in alternate succession in a never-ending continuum, and the dreams of childhood are shattered. One starts wishing one had never grown old. Why does one feel so?

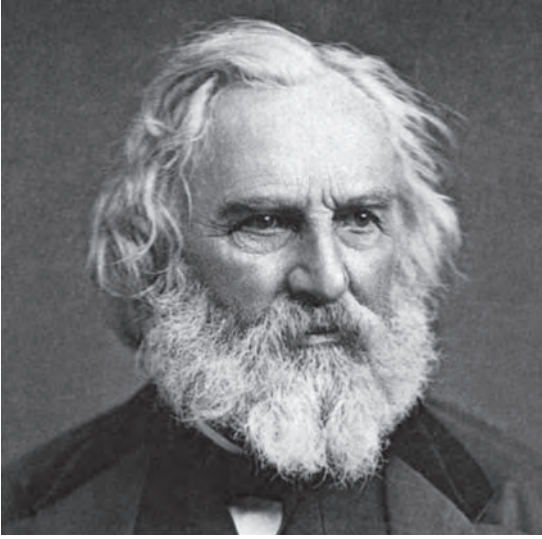
The first reason is the fear of responsibility. With advanced age one has to wield more and more responsibility. To grow old is not just to have some extra rights but to understand and recognise others' rights too. Most adults like to pass the buck to others with one or the other excuse whenever their authority is questioned. With the dawn of adulthood one starts experiencing, along with the bright side of life, the dark faces of it also. One starts getting glimpses of the results of one's past actions which one should rather not have done. There goes a sardonic Sanskrit verse—'One wants to enjoy the result of virtuous actions but refrains from exercising them; on the other hand, one does not like to suffer the consequences of bad actions; yet deliberately and arduously engages in evil actions.' This is a paradox of human life leading to tragedy in advanced age.

The second reason is the non-acceptance of the sixfold changing system called life. Indian philosophy defines life as a constantly flowing stream with six phases, namely, birth, existence, growth, maturity, decay, and death. If we accept birth, we have to accept the other five also. Generally speaking, this seldom happens. We rejoice at birth but cannot bear the sight of the demise of our near and dear ones. Likewise,

when we grow old, instead of accepting it as a passing phase we desperately shun it and try to look young with make-up or a facelift. But mere avoidance or pretence cannot rid us of the cold clutch of truth. King Yudhishtira defined this truth as the strangest fact. In reply to the question of a demi-god, he said: 'A large number of people go to the abode of death every day, while those who are still left behind feel they are immortal. What can be a stranger fact?'³

The third reason is the fear of insecurity. One feels helpless like a newborn child in old age. One feels the sands are running out below one's feet. One feels lonely, and more so when one is either a widower or a divorcee, which is common in the present-day world. And whenever one is lonely and helpless, one is simultaneously assailed by the spectre of many unknown and forgotten faces which have been carefully repressed so long with the quackish antidote of workaholism. This feeling of loneliness gives rise to boredom, monotony, and laziness. In order to avoid this we have devised certain techniques of killing time aimlessly. Sri Ramakrishna poignantly speaks of this tendency of old people to while away their energy in his characteristic simple style: 'The bound souls never think of God. If they get any leisure they indulge in idle gossip and foolish talk, or they engage in fruitless talk. If you ask one of them the reason, he answers, "Oh, I cannot keep still; so I am making a hedge." When time hangs heavy on their hands they perhaps start playing cards.'⁴

The fourth cause of fear is the inability to hold on to one's higher identity. Call it Atman in Hindu dialect or adulthood in Western psychology; one has to assert one's true identity under all circumstances. Or like the joey that makes for its mother's pouch whenever scared, one can switch over to one's higher identity to find therein all security and shelter. But ironically



Henry Wadsworth Longfellow (1807–82)

enough, most people never attempt to do either of these. Instead, they react and seek justice from the unjust world. It needs extraordinary courage to seek solace in one's higher self at times of trouble, not to speak of persisting in the practice of the presence of God within oneself.

As a fifth reason it can be said that the desire for enjoyment of life sneaks out of youth and adulthood into old age. It is compared to the flaming tongues of fire, which will never get satiated and go on increasing in strength with more objects of enjoyment. The *Vishnu Purana* records such a statement supposed to have been uttered by King Yayati at the end of his life of sensual enjoyment: 'Desire can never be satiated by enjoyment; like oblation poured into the fire-flame, it goes on increasing indefinitely.'⁵ Only sky is the limit of such desires for enjoyment.

The Solution

Old age is a phase of life that does not come uninvited on a fine morning. It comes slowly and imperceptibly into our life, but come it must to all of us. In the vanity of youth people often forget that all of them are inevitably going to experience that state called old age. So people

should learn to 'make hay while the sun shines'. This, however, does not mean that people should start saving for the future. They should rather learn to live in the present. Most of the time we live either in the past or plan for the future. In order to live in the present one must practise mindfulness every moment of life. Being mindful is to be aware of a continuous state of consciousness. Besides, if we want to rectify our misdeeds or mistakes in the past or to make a glorious future, we can do it at the very present moment. Postponing things for the future is not the sign of a mature personality. In this context, the following lines from Henry Wadsworth Longfellow's (1807–82) poem *A Psalm of Life* can be remembered:

Trust no Future, howe'er pleasant!
Let the dead Past bury its dead!
Act,—act in the living Present!
Heart within, and God o'erhead!

Another way of doing this is congenial for a lover of God. It is, as Brother Lawrence has put it, the *Practice of the Presence of God*.

In order to practise this, the first task is to chuck the old bogey of worry for the past or future. Dr Norman Vincent Peale has personified worry in his unique style of fantasy:

He has sunken cheeks and a shifting, anxious look in his deep-set eyes. He is a cadaverous old fellow with icy fingers and a cold, clammy breath. He is sitting there with you even though he knows how you abhor him. You have allowed him to think he is your master, and he exercises his authority to the full. After a while you will go to bed and the old fellow will shamle into your bedroom with you. He will sit there and keep you awake for a long time, and after a troubled sleep, when you awaken in the morning, the first thing to greet you will be the sardonic face of Old Man Worry.⁶

Second, we must learn to accept the changes of life. From the cradle to the funeral pyre, life

is a state of continuous change. If we live every phase of our life mindfully by utilising the available opportunities, then all our vanity of youth and contempt of old age will hang its head in shame. Keeping in mind this fact of inevitability of all the six phases of life, the Buddha said that the vanity of youth should be conquered by the thought of old age. This never means that one should become a hardcore pessimist. Facts of life must be accepted as they are, without a tinge of worry for any personal loss or gain. Acharya Shankara has put this idea graphically in his celebrated hymn, *Shivapradha-kshamapana-stotram*: 'O Lord, with the passage of time the life shortens and youth decays; days gone never come back—time is the all-devourer; fortune is as fickle as the ripples on the water and life is momentary like the lightning. Therefore, Thou refuge of all! Protect me who seeks refuge in Thee.'⁷

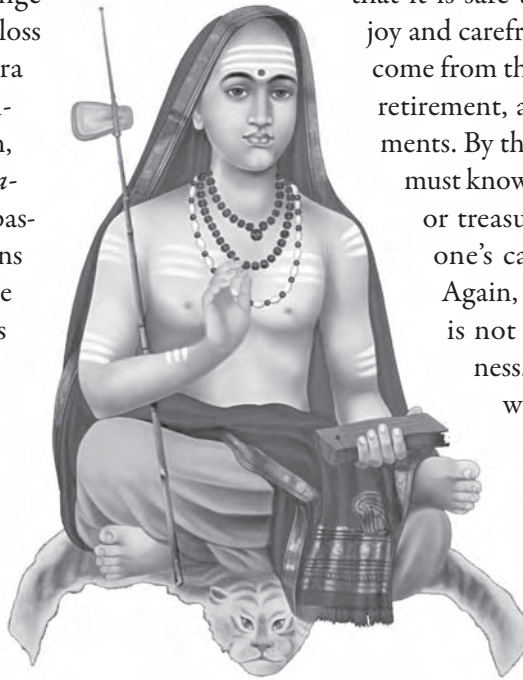
The sense of security in old age can be restored in three ways—by developing a mature outlook on life, by learning to face all situations in life, and by making genuine friends.

Maturity in life lies in the art of living with others as also with oneself. Of these two, the latter is more important. There are situations in old age when the whole society as a single unit turns its back upon the individual who is no more capable of keeping pace with the norms of the fast-moving society. Under such situations instead of allowing oneself to become a prey to depression

one can set oneself to the task of discovering the higher dimensions of personality. The history of the world bristles with people who, in their sixties, seventies, or eighties, have not only contributed richly to the world's culture but also have cultivated sufficient awareness and interest in their inner world to make their leisure a delight.

This sort of security is not like the false, deluded security of the rabbit that burrows its head whenever it is scared by an enemy, thinking that it is safe there. Nor is security the joy and carefree nature of an assured income from the insurance company after retirement, as is pictured in advertisements. By the time one turns sixty, one must know about one's reserve source or treasury in the depth of being, one's capacities and limitations. Again, to a mature person success is not synonymous with happiness. One's happiness does not wax or wane with public applause or calumny, monetary income or loss. One also knows that beyond the body and mind there is another existence that endures beyond death.

To face life is to escape from fear. When asked to say something clever if not wise, the eminent English novelist Gilbert Keith Chesterton (1894–1936) said: 'If I had only one sermon to preach, it would be a sermon against fear.' Fear is the very negation of one's existence. Swami Vivekananda was never tired of speaking of the strength of the soul, of the strength which is repeatedly mentioned in the Upanishads. He said: 'The moment you fear, you are nobody.'⁸ Fear can best be dispelled by boldly facing its cause. Swamiji's recounting of



Acharya Shankara

the monkey chase during his itinerant days and his subsequent turning round at the behest of a monk communicates the lesson under question. Everything in this world is fraught with fear. Man has financial fear, fear of ill health, old age, unknown future, and what not. Bhartrihari suggests a solution to all fears in a celebrated verse of the *Vairagya Shatakam*:

In enjoyment, there is the fear of illness; in vanity of lineage, the fear of fall; in wealth, the fear of hostile kings; in honour, the fear of humiliation; in power, the fear of enemies; in beauty, the fear of old age; in scholarship, the fear of opponents; in virtue, the fear of scandal-mongers; in body, the fear of death. Indeed everything in the world is fraught with fear; detachment alone is without a tinge of fear.⁹

Third is the process of making friends, which besides being an art of living, is a great help to the aging people who want to keep loneliness at arm's length. It is not merely an art but also a wonderful science of analysing human nature. Each individual is of a particular bent and the process of friendship implies an interpersonal relationship in which one's own ego gets less priority. All through the history of the world there was never a time when kindness, unselfishness, and consideration for others were not considered essential qualities. Almost all the religions preach the same truth to mankind, namely, doing good to others. To cite a few examples, the Mahabharata says: 'Do not do to others what you wouldn't like to be done to yourself.'¹⁰ The Bible says, 'All things whatsoever ye would that men should do to you, do ye even so to them.'¹¹ Confucius says, 'What you do not wish done to yourself, do not do to others.'¹² Prophet Mohammed says that one's true wealth is the good he does in this world. Again, in the Old Testament we find: 'Thou shalt love thy neighbour as thyself.'¹³ Swami Vivekananda synthesised all

these and said aphoristically, 'Unselfishness is more paying, only people have not the patience to practise it.'¹⁴

We now come to the fourth type of remedy, namely, holding on to one's higher identity. If one wants to understand oneself in the right perspective, one must be able to listen to one's inner voice, one's inner feelings. This means that one must identify and evaluate one's emotions correctly. When a person is overpowered by feelings of frustration and anger that bob up from the bottom of personality in the course of everyday dealings, the general tendency is to suppress these emotions for fear of social calumny. But the emotions boomerang when one is at home and one vents them on the family members. This happens due to the denial of those drives. That is why it is suggested that one should go to a solitary place from time to time and listen to one's inner voice. Above all, the holding on to the higher human dimension or God paves the way for deep faith. One boldly continues one's spiritual journey amidst the encircling gloom with redoubled enthusiasm and vigour. With the dawn of faith one's fear leaves once for all. Swami Vivekananda has put this idea in the lines of his famous poem entitled *In Search of God* :

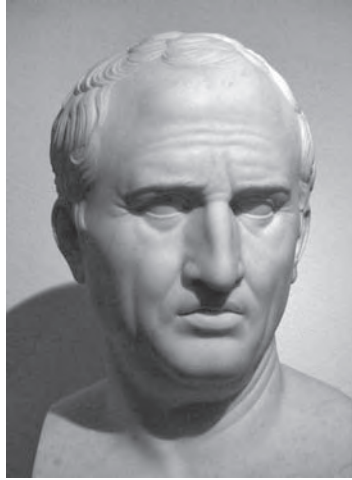
When dire calamity seizes me
The heart seems weak and faint,
All nature seems to crush me down
With laws that never bend.

Meseems I hear Thee whispering sweet
My love, 'I am near, I am near,'
My heart gets strong, With Thee, my love
A thousand deaths no fear (7.452).

Growing Old Gracefully

Old age is the fulfilment and consummation of life. With age come wisdom and understanding. One actually starts living after sixty. The youth is dominated by unconscious drives. People

feel they are enjoying life while they are being enjoyed by nature. The delusion that youth, beauty, and virility are meant for enjoyment gets shattered sooner than expected. It is only after sixty that one starts to become clearly aware of the forces acting in and out of oneself. Though the body is not suited for vigorous exercises in old age, one can enjoy health much better than in youth. Though the peak performance of activity no more remains, the mind continues to



A Marble Bust of
Marcus Tullius Cicero (106–43 BCE)

be sound. And the beauty of character emerges more gloriously from the mature person than the beauty of youth from youngsters. In the field of learning the desire for more and deeper knowledge replaces the youth's uncritical thirst for learning. The mind, intellect, emotion, and will start coordinating each other in a harmonious way. Spiritual far-sightedness grows in old persons resulting in wisdom, peace of mind, and a high degree of tolerance. The faculty of true love can now be exercised as completely divorced from the idea of sex and as an expression of the unity of all existence. As a logical consequence, detachment widens the horizon of love to one and all.

History abounds with examples of very old people with excellent intellectual powers. A few of them are cited here. The sons of Sophocles tried to move the court against him declaring him incompetent when he was ninety. But the old man refuted the charge by reading to the judges from the fresh manuscript of his latest tragedy, *Oedipus at Colonus*, and the sons were rebuked by the judge for their action. The blind musician Georg Friedrich Handel composed his *Messiah* when he was fifty-seven. Luigi Cornaro

wrote a treatise on life and death when he was ninety-five. Michelangelo Buonarroti, the great Italian artist-architect-poet (1475–1564), was still producing masterpieces at eighty-eight. Johann Wolfgang von Goethe, the German poet-cum-dramatist (1749–1832), completed the second part of *Faust* when he was eighty-two. Henry Wadsworth Longfellow was still writing immortal poetry after he was seventy. Walter Pitkin pointed

out in his book *Life Begins At Forty* that nine-tenths of the world's best work has been done by older people, well past their prime. Apart from these, examples are not lacking where people master languages and start a new venture at a quite ripe age. In this context it will be impressive to quote a few lines from Marcus Tullius Cicero, one of the greatest orators and statesmen of Rome, who wrote thus at the ripe age of eighty-four in one of his most enduring works, *de Senectute*:

As I like a young man in whom there is something of the old, so I like an old man in whom there is something of the young; and he who follows this maxim, in body will possibly be an old man, but he will never be an old man in mind.

Intelligence, and reflection, and judgment reside in old men ... Old age, especially an honored old age, has so great authority, that this is of more value than all the pleasures of the youth.

Old age is the consummation of life, just as of a play ... the harvest of old age, as I have often said, is the recollection and abundance of blessings previously secured.¹⁵

One cannot hold back one's chronological age, but can very well hold on to one's spirit at

all costs. No one can snatch away one's spirit unless oneself wills it.


Conclusion

We have discussed the causes of fear of old age along with their remedies. We have also shown, drawing examples from life, that old age can be turned into both a science and an art of living gracefully. Now, in order to make living a success, apart from the individual efforts the family and society must also stretch out helping hands whenever occasion demands. The 'good Samaritans' should be there to demonstrate that old age is not a liability but rather an asset. Side by side, the old and mature people must also learn to accommodate pain and suffering in the economy of their lives. Father Eugene C Kennedy, points out this aspect of life very clearly in his book *The Pain of Being Human*. Crying down the need for tranquilisers or drugs to efface all pains for some time, he says:

There is a place in life for the experience of pain, not for its own sake, but because it burns the dross off a man in a way that nothing else can. ... Man estranged from pain will hardly be the figure we have known all through history. He will be like a child overmedicated against the infant diseases so that he never builds up a strong inner immunity against them; the man who never learns to live with pain only makes himself more vulnerable to it. I am not defending the large measure of unnecessary suffering that is found everywhere in life ... I refer to the inevitable sufferings of life, the pains that shape our existence, the pains that must be faced because they cannot be fended off.¹⁶

Millions of dollars are being spent by people all over the world after masseurs, beauty experts, plastic surgeons, and others in the desperate bid to look young. Old people should rather learn the secrets of growing old gracefully. This process, however, should begin in the height of youth. Besides, the leisure gaps of old age should be filled

up with creative hobbies, mature counselling to youngsters on their asking, and innocent jokes and humour. And above all, the ceaseless practice of the presence of God in the core of our being can make our life a precious jewel.

In fine, one point must be remembered. True, old is not cold but gold; but as pure gold has to be blended with a modicum of dross, that is, base metal, in order to make it usable, so also the vigour and enthusiasm of youth must be mixed in right proportion with the wisdom and maturity of old age. The old need not snob of their superiority nor should the youth sneer at senescence. Don't the sweet waters of all rivers become saline on merging with the ocean? The ocean is the father and the river the son, though both are recognised by the common name 'water'. They are just two phases of the same cycle. 

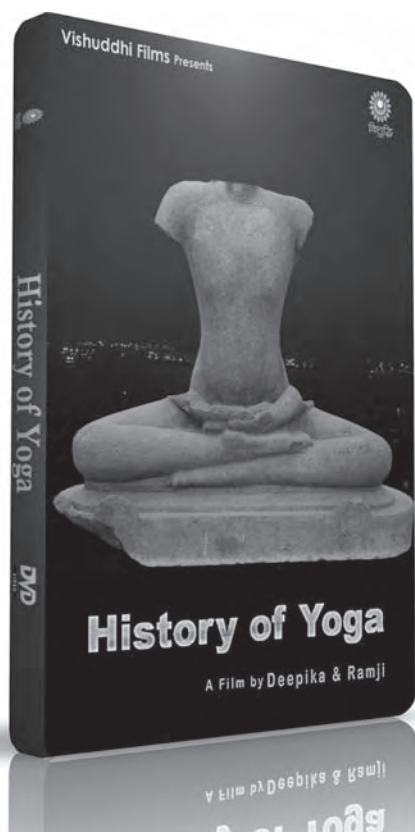
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REVIEW ARTICLE

History of Yoga—The Path of My Ancestors: A Documentary

Directed by Deepika Kothari and Ramji Om
Available at www.vishuddhifilms.com



THE DOCUMENTARY *History of Yoga—the Path of My Ancestors* is the first ever film documentation of this kind in the world on the history and philosophy of yoga. It traces the six thousand-year journey of the origin, evolution, and development of yoga in South Asia. Yoga is India's signature in the modern

times. Indians want its protection from digestion by other cultures and alienation from Indian origin. This film is an attempt to authentically preserve, protect, and disseminate the knowledge and history of yoga for generations to come.

Highly researched and well interpreted, this documentary is a delight to watch, six thousand years in just ninety-eight minutes! In Hindi and English separately.

Over the centuries in India, yoga has been the core technique in the development of religions, philosophies, socio-political reforms, the arts, and sciences. To trace its journey we had to search all the major philosophies and living traditions of India within which this highly evolved method was found to be intertwined.

The project took six years of extensive research and hundreds of approvals for filming; thirty-five thousand kilometres of travel across India, Nepal, Europe, and the US and visiting the local museums; one hundred thirty-seven locations to record from eighty-four archaeological sites, thirty-five museums, libraries, temples, and shrines to collect evidence. Thirty eminent scholars from the disciplines of art history, archaeology, history, philosophy, medicine, literature, and yoga have contributed to elucidate this subject.

The story explores yoga in Harappa Civilisation, Veda, Jainism, Buddhism, Sufism, hatha

yoga practices of medieval times, and other allied doctrines. The film ends in the nineteenth century where modern science acknowledges the potential of yoga in a new light. India's magnificent iconography, temple art, diverse culture, and ancient treasures, wall paintings, and manuscripts unfold with wisdom of yoga in this path-defining documentary.

The film is a prized possession for all.

Film Makers

Ramji Om, writer and co-director of this film, holds a master's degree in mathematics and is an ardent practitioner of yoga. He has studied Indian philosophy and history and is currently a senior civil servant with the Indian Railways.

Deepika Kothari, producer and co-director of this film, is a doctorate in physics and has to her credit several scientific papers published in national and international journals. Currently she is involved in making research based films on Indian thought with a modern perspective. She is the granddaughter of Padma Vibhushan Dr D S Kothari, the first Scientific Adviser and Chairman, Kothari Commission on Education, who in 1975 had organised the first conference on 'Yoga, Science, and Man' in New Delhi. Deepika Kothari's father, Dr L K Kothari, is a medical doctor who conducted a unique experiment on the underground samadhi state of a yogi at R N T Medical College, Udaipur in 1970. The results were published in the *American Heart Journal* and created a sensation in international newspapers. This brought together the historical tradition of yoga and modern science in a unique manner. These two past efforts inspired us to

research the origin and evolution of yoga over the ages and we made it into a documentary because film is the best medium to communicate.

Testimonials

Many renowned personalities have appreciated this documentary. Padma Vibhushan Yogacharya B K S Iyengar said: 'I appreciate their work which was missing for centuries ... I want that it should be seen by each and every Indian so that they know what the essence of Indian religion is.' Padma Vibhushan T N Chaturvedi says: 'The work on the film ... is to my knowledge one of its kind in the world. The scholars who have spoken in the film are authority in their fields and it is my firm belief that this work will find accolades in India and around the world.'

The Indian American scholar, Rajiv Malhotra commented: 'I've never seen something so comprehensive. Something which is so far-reaching, sweeping, deeply researched, and extremely well-produced. ... Typically the archaeologists only talk about the outer and the so-called religious people will talk about the inner ... but this is a remarkable contribution, I congratulate the people who put in many, many, years of *tapas*, they've really worked hard, I can tell from this video.'

Satyanand Mishra, former chief information officer, government of India says: 'It is a great effort, both as a film and as a story—Very well written script, superb visuals, very credible interviews, and expert anchoring and commentary. ... The only analogy of the creation of this film is that of Bhagirath.'



Deepika Kothari



REVIEWS

For review in PRABUDDHA BHARATA,
publishers need to send **two** copies of their latest publications



The Dharmasastras: An Introductory Analysis

Edited by Brajakishore Swain
Akshaya Prakashan, 208, M G House,
2, Community Centre, Wazirpur
Industrial Area, Delhi 110 052.
Email: harish@akshayaprakashan.
com. 2004. xvii + 556 pp. ₹ 690. HB.
ISBN 8188643130.

Dharma is today one of the most discussed dialectical theme among both Indian and Western scholars. The most recent and apparently the most comprehensive study is *Dharma: Its History in Law, Religion, and Narrative* published by the Oxford University. There are also other interesting studies. The perception of dharma continues to be variegated, depending upon the tools of interpretation. Since 'it is a matter of subtlety and profundity'—as Hildebeitel the author of the Oxford volume puts it—the diagnostic spectrum is bound to be varied, if not antithetical.

It is in this context, that the volume under review has unique importance. For, it collects thirty-one essays of celebrated dharma analysts alongside some not widely known ones. They include Max Muller, M Hiriyanna, Sri Aurobindo, S Radhakrishnan, P V Kane, G S Ghurye, A L Basham, M Rama Jois, as well as P T Raju. The editor Swain has done a competent job of compiling from lesser known authors.

So far we are safe. But when settling to read the surely valuable essays, one begins to wonder what frames of analysis have been used. The introductory essay is, indeed, a comprehensive listing of the contents of various dharmashastras. There is also a chart of the evolution of these texts. This listing as also insights like the distinction between dharma and Smriti are useful to the reader, but whether it is relevant to our times, by and large, seems to be largely bypassed. When we are told that 'the Dharmasastras do not proceed upon any orderly

arrangement of topics, while the other Smritis arrange their contents' (3), one would, I suppose, expect some illumination about what exactly is 'arrangement' and that too an orderly one. For instance, a structure like *anubandha chatushtaya* has coherent order. Some clarity appears in the editor's other essay on Vaishnavism and dharmashastras. But mostly, I am afraid, it is on the Smritis.

This is not a caveat. For, Swain has done a comprehensive job in selecting selections, though Prof. Matilal is a notable omission. But then, one wonders whether Hiriyanna's essay shows any area of dharma in the context of his basic theme which is Vedic. Perhaps, the reader can make out something about *rita*, by inference. Of course, there is the concept of 'sacrifice', an area of many-coloured hues. This is covered in Swami Bharati Krishna Tirtha's essay. A comparable dharmic issue is well-covered by J H Mees, in his essay on 'Hierarchy', implicitly the dharma codes of caste division. 'Raja Dharma' by V P Verma is another relevant analysis.

A model of comprehensive study is that of Sri Aurobindo. While discussing religion and spirituality with his characteristic subtlety and sweep, he integrates them into the *purusharthas*, mainly artha and kama. These are governed always by their action, by a reference at every point to the moral and religious law, the dharma. But, rightly, this 'never lost sight of spiritual liberation as our highest point ... of dharmic living'. Relating to this overall view but much more focused on the theme is Rama Jois's essay on 'Interpretation of Dharmasāstras'. This seemed to me thoughtful, well-reasoned and cautious. The various interrelated areas he explores such as qualifications of a judge, member of the parishad, procedure for interpretation such as the role of three debts, resolution of conflicts, and related examples make this essay an indispensable read for anyone interested in law and dharma.

It is fair that the volume ends with P T Raju's essay on 'Dharmasāstras and the Modern Age'. He

starts with a distinction which many scholars ignore or bypass: 'Dharmaśāstras are not treatises on ethics like the modern treatises on the subject; they are not philosophies of morality, analyses of moral experience, but ethical codes in which the duties of individuals and groups called castes are codified' (504). In short, they mix ethical, social, and positive laws used by judges in courts as well as by religious, political, and ethical teachers. He develops the implications in a coherent, reader-friendly way.

Swain's anthology brings together a spectrum on dharma which brings together scholars from the nineteenth to the twenty-first centuries. It is indispensable for those who would like to know the logistics of an introductory analysis of Dharma, the most debated value. One expects another volume to update the contemporary status of dharma. The publishers deserve all our thanks for this volume.

Prof. M Sivaramkrishna

Former Head, Department of English,
Osmania University, Hyderabad



**The Journal of Oriental
Research, Madras, Vols.
LXXXV-LXXXVI**

Eds. Dr V Kameswari,
Dr K S Balasubramanian,
Dr T V Vasudeva, and
Dr Sita Sundar Ram

The Kuppuswami Sastri Research
Institute, Chennai 600 004. 2014.
viii + 177 pp. ₹ 250. P.B. ISSN
9770022330003.

Founded by the legendary V Krishnswamy Aiyar, the Kuppuswami Sastri Research Institute has been performing yeoman service for the cause of Sanskrit against all odds. The journal under review is an inclusive research journal for the very first article is on the Tamil versions of the Mahabharata by C S Sundaram. The *Bharata Venba* has an epic simile from the oration of Bhima who likens the Kurukshetra war to a yajna by Yudhishtira where the sacrificial oblation is formed by the one hundred sons of Dhritarashtra. There are also versions by Villiputtur and Nallapillai.

K S Balasubramanian takes us to the description of physiology and anatomy found in yogic

texts like *Hathasanketa Chandrika* and *Yogayajna-vaalkya*. It is interesting to know that the chakra theory is as old as the Vedas. The idea of the vital points and the movement of air through the body are other details which were carried abroad to China and Japan incarnating anew as their martial arts like Karate and Kung Fu. Though it is the rishi ideal that is much to the fore in ancient India, the ascetic is not altogether absent. T V Vasudeva takes up a fascinating search for the *muni* or *yati* in those distant days. Perhaps the excessive ritualism of the Brahmanas invited a reaction and asceticism was honoured by the common man. The severe austerities of the ascetics find frequent mention in the twin epics. It is very interesting to read about the *saptajana* sages in the Ramayana and know that female ascetics were a familiar sight. Shabari herself was such a *sramani*, female ascetic.

Prabha Sridevan takes up a contemporary concept like 'disaster management' and links it to what we see in our ancient texts. How come I never thought of the Govardhana episode in the life of Sri Krishna as an excellent example of disaster management? And that astrology was but the warning issued of coming events? Having studied law and worked as a judge, the author points out the wisdom of the ancients in contrast to the do-not-care-much attitude of our governments today. It is amazing to read her excerpts from Kautilya's *Arthashastra*, which pay commendable attention to detail in prevention of accidents like fire and natural calamities like famine. From *Rajatarangini* to the Bhopal Gas Tragedy, information is tabled, moving to the conclusion, 'above all the State is for all the people' (54). R Parthasarathy's 'Puranic Conception of Ice Age and Global Warming' is another instance of the valuable pointers that lie in our traditional texts.

Three articles in Sanskrit form a special attraction, as the authors have used a simple style when dealing with sublime ideas. A sheaf of informative reviews of books makes this issue of *The Journal of Oriental Research* particularly valuable for the younger generation who wish 'to connect' India's hoary tradition with contemporary living in a creative manner.

Prema Nandakumar

Researcher and Literary Critic
Srirangam

MANANA

**Exploring thought-currents from around the world.
Extracts from a thought-provoking book every month.**

Quitting

Why We Fear It And Why We Shouldn't In Life, Love, And Work

Peg Streep And Alan Bernstein, LCSW

Perseus Books Group, 2300 Chestnut Street, Suite
200, Philadelphia, PA, 19103, USA. 2014. vii + 262 pp.
\$15.99. PB. ISBN 9780738218106.

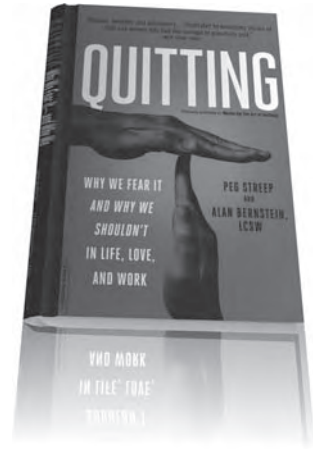
THE PREMISE OF *Quitting* flies in the face of conventional wisdom because American mythology doesn't have room for quitters. In fact, the only kind of giving up we collectively accept and support is quitting a bad habit like smoking or drinking. This book isn't about that.

Quitting proposes that the ability to quit has a place alongside persistence and optimism and that its presence is necessary as a balance to both of those characteristics. Cultivating the ability to quit is especially important because, as we'll show, human beings are actually hardwired to persist, even when a goal is unreachable. Quitting not only frees us from the hopeless pursuit of the unattainable but permits us to commit to new and more satisfying goals. Learning how to quit is an important, conscious counterbalance to the built-in habits of mind, many of which are unconscious, which keep us committed to a path we would be better off abandoning.

Quitting isn't an end in and of itself. It's the necessary first step to rebooting and redefining your goals, and what you want from life.

We hope that this book will both help change individual attitudes toward quitting and provide a blueprint for those who need help either letting go of an unattainable goal or revising one that is no longer satisfying.

As children, we fall asleep to the rhythms of



the Little Engine's 'I think I can, I think I can,' which teaches us that both persistence and the power of positive thinking are the keys to success.

The emphasis put on persistence is part of American mythology, perhaps because the founding of this country demanded it—surviving the first harsh winters in New England, forging west over treacherous and sometimes hostile terrain, having the gumption to set out for thousands of miles and stick it out. Tenacity provides the backbone for the American Dream—whether it's the rags-to-riches climb, the come-from-behind victory, or a variant of Rocky the fighter facing down the odds.

Seeing persistence as the key to success is also democratic. If hanging in there is what's required, then all the other characteristics and advantages one person might have over another—education, class, privilege—are taken off the table.

The Little Engine and its grownup counterparts dominate the collective thinking so completely that we like our success stories mixed with at least a dash of failure and preferably a pinch of impossible odds so that in the telling, persistence comes to the fore.

In all of its iterations, the resolve-equals-success formula spawns other cultural tropes, nor the least of which is that failure followed by renewed effort is intrinsic to success.

Our belief in the value of persistence colors the way we tell our own stories and the lessons we take away from the stories we're told. This belief is so interwoven into our way of looking at life that it's hard to see it any other way.

In fact, our reliance on tenacity narrows our field of vision in important ways because our brains are already wired to support it. In addition, each of us has innate habits of mind that steer us toward commitment and away from quitting, regardless of how remote the possibility of success.

Because our minds are geared to keep us going, when we think about the probability of achieving a goal, we're likely to err on the side of optimistic, even wishful thinking. As a result, we're not very good at judging whether a goal is actually attainable. That's not even the whole story. When a goal we've already achieved is no longer making us happy, both our habits of mind and the onus on quitting will get in the way of moving on with our lives and setting new goals. Persistence trips us up because when we do fail to reach a goal, we often don't give it up completely. Our persistence prevents us from moving on and setting new goals.

The ability to quit fully is as valuable a tool to living well as is persistence.

Accepting the value of quitting sounds weird, counterintuitive, boneheaded, and maybe subversive. We've all been taught that quitting is a sign of weakness and that quitters are losers.

Successful and satisfied people know *both* how to persist *and* how to quit. Winners do quit but not in ways you think, and when they do, it's with authority and intelligence.

Despite the cultural folklore, knowing how and when to quit is an important life skill—not a shameful last resort, as the culture dictates. Considering quitting yields a different perspective, one that is missing from what we've been taught and what we teach our children. It adds an important corrective to the way the human

brain works, which is a deck already stacked on the side of persistence. Understanding why it is hard to quit artfully can give us insight into how much of our decision making is literally unconscious and what we can do to make it more conscious.

This book is based in science—what psychologists and researchers know about human behaviour and motivation, and what scientists know about the brain. It looks at quitting as art that can be mastered and will help you understand how developing your ability to quit in balance with your ability to persist will make you happier and more satisfied with the decisions you've made. It will get you unstuck when you're stuck and help you move on in life. The only way to set new goals and open up new possibilities is to let go of old goals entirely.

The psychological term for what we're talking about is *goal disengagement*, which is a series of interrelated steps, not a one-shot thing. What disengagement means and why it matters—how people who can quit are actually happier and more satisfied with their lives than people who can't—has been the focus of extensive research, most of which has been limited to academic circles. The well-being people feel is more literal than not; research has shown that being unable to disengage from an unattainable goal can actually make you sick.

Disengagement isn't the quitting associated with the off-the cuff, 'screw you', slamming-of-the-door kind, but is something else entirely. It's not the act of a coward or someone who doesn't have the energy to stick it out.

This book is a guide to the kind of disengagement that is mindful and intelligent and that takes place on all levels of the person. It alters how you think, feel, and behave. Done right, quitting will motivate you to set new goals and consider new possibilities.



REPORTS

News of Branch Centres

Ramakrishna Math and Ramakrishna Mission, Agartala organised a blood donation camp on 18 July 2015 which was inaugurated by Sri Manik Sarkar, Chief Minister of Tripura. A total of 42 persons donated blood in the camp.

A fibreglass statue of Sister Nivedita and a plaque with a saying of hers installed on either side of the entrance to **Ramakrishna Mission Ashrama, Asansol** were unveiled on 2 July.

Swami Suhitananda, General Secretary, Ramakrishna Math and Ramakrishna Mission, inaugurated the library building at **Ramakrishna Math, Bagda** on 24 July.

Ramakrishna Mission Vivekananda University, Belur Math celebrated the tenth anniversary of its foundation as well as held its annual convocation ceremony at its Belur campus on 4 July. Swami Suhitananda presided over the meeting and awarded the certificates, degrees, and diplomas to 84 students who successfully graduated from the Belur, Narendrapur, and Ranchi faculties of the University. Dr A S Kiran Kumar, Chairman of Indian Space Research Organisation and Secretary of the Department of Space, Govt of India, delivered the convocation address and awarded medals and prizes to the toppers.

Swami Suhitananda inaugurated the renovated guesthouse at **Ramakrishna Math and Ramakrishna Mission, Bhubaneswar** on 16 June.

The following three buildings at **Ramakrishna Mission Vidyalaya, Coimbatore** were inaugurated on 28 July: (1) research centre building of the faculty of General and Adapted Physical Education and Yoga (GAPEY) of Vivekananda University, (2) multipurpose hall of the faculty of



Lemonade Distribution by Ramakrishna Mission Ashrama, Puri

GAPEY of Vivekananda University, and (3) extension block of the College of Arts and Science. Besides, the bookstall of the centre at Coimbatore railway station was declared open on 29 July. A student of Shivananda Higher Secondary School of the Vidyalaya, who had secured first rank in the state under the visually impaired students' category in the recently held higher secondary examination conducted by Tamil Nadu board, was felicitated by the Chief Minister of Tamil Nadu with a trophy, a citation, and a cash award of 50,000 rupees. Another student of that school, who had stood third in the recently held secondary examination conducted by Tamil Nadu board, was felicitated by the Chief Minister with a citation and a cash award of 15,000 rupees.

Srimat Swami Vagishanandaji Maharaj, Vice-President, Ramakrishna Math and Ramakrishna Mission, inaugurated the computer training centre at **Ramakrishna Math (Gadadhar Ashrama), Kolkata**, on 11 July.

The dispensary building at **Ramakrishna Math, Gourhati** was inaugurated on 12 July.

A student of the Higher Secondary school of **Ramakrishna Advaita Ashrama, Kalady** secured 2nd rank in the entrance examination for admission to Architectural Engineering conducted by Kerala government this year.

Ramakrishna Math, Kochi launched a mobile bookstall on 6 July.

The multipurpose building at **Ramakrishna Math, Koyilandy** was inaugurated on 31 July, the sacred Guru Purnima day.

The following centres conducted summer camps for students. The programme included chanting, bhajans, yogasanas, and value

education classes: **Ramakrishna Math, Nagpur**; from 28 April to 4 May; 125 students participated, **Ramakrishna Mission Vivekananda Memorial, Porbandar**; from 1 to 31 May; 78 students participated.

On the sacred occasion of **Ratha Yatra, Ramakrishna Math, Puri** conducted a medical camp from 18 to 26 July treating 1,120 patients. The Ashrama also served sharbat to 30,000 pilgrims.

Ramakrishna Mission Ashrama, Puri served lemonade to about 30,000 pilgrims and distributed 50,000 pouches of drinking water during the **Ratha Yatra** festival. In the medical camp organised on this occasion 447 patients were treated. The centre also served lemonade to pedestrians throughout the summer.

Swami Suhitananda declared open the first floor of the study hall for **Sarada Sadan**, higher secondary hostel, students at **Ramakrishna Mission Vidyapith, Purulia** on 24 July.

The two students of the welfare home of **Ramakrishna Mission, Port Blair** who had appeared at the class-10 examinations held by Central Board of Secondary Education this year passed with first division marks.

On the holy occasion of **Godavari Pushkaram**, a festival of the River Godavari which occurs once in 12 years, **Ramakrishna Math and Ramakrishna Mission, Rajahmundry** distributed the following items daily from 14 to 25 July: food to 6,000 pilgrims, buttermilk to 15,000 pilgrims, and milk to 2,000 children. The centre also conducted spiritual discourses and cultural programmes on this occasion.

The lecture hall at **Ramakrishna Mission Sevashrama, Vrindaban**, to be used for conducting classes for doctors and nurses was inaugurated on 11 July.

A student of **Swami Vivekananda College of Ramakrishna Mission, Fiji** won the first position in the junior category of the oratory competition

organised by National Road Safety Council, Fiji, in the month of June. Besides, a youth-oriented film made by the students of that college won the Judges Commendation Award at the National Level Kula Films Competition in July.

Relief

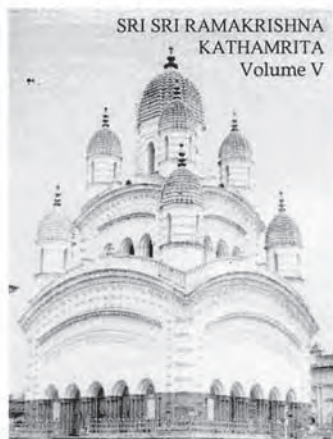
Landslide Relief · West Bengal: Owing to heavy rains, a series of devastating landslides took place in some parts of Darjeeling district on 1 July, causing severe loss to life and property. **Darjeeling** centre distributed 202 packets of Horlicks, 400 packets of biscuits, 184 packets of baby food, 1000 shawls, 200 bars of soap, 400 mattresses, 400 mosquito-nets, 200 solar lanterns, 200 umbrellas, 4 sets of agricultural sprayers, 140 notebooks, 70 pens, 70 pencils, 70 erasers, and 70 pencil sharpeners among 200 affected families who had taken shelter in 4 relief camps set up by the district administration in Mirik, a hill station located 50 km from Siliguri.

Flood Relief · Gujarat: The recent flash floods in Amreli district caused severe waterlogging in many areas. **Rajkot** centre distributed 2,087 educational kits (each kit containing a school bag, a slate, a pencil box, a geometry box, and a few notebooks) among 2,087 affected students of 13 schools in 12 villages of the district.

Distress Relief · The following centres distributed various items, as shown against their names, to needy people: (a) **Naora:** 1,341 textbooks on 22 June and 20 tarpaulins, 80 saris, 50 children's garments, and 48 textbooks on 16 July. (b) **Narottam Nagar:** 240 sets of school uniforms, 200 T-shirts, 62 bars of soap, 62 bottles of hair oil, 62 tubes of toothpaste, 310 pouches of shampoo, 1,443 notebooks, 240 pens, 240 pencils, 240 erasers, and 178 pencil sharpeners from 16 May to 17 July. (c) **Rajarhat Bishnupur:** 480 packets (750 gm each) of Horlicks from 18 to 26 May. (d) **Saradapitha:** 520 packets of biscuits and 179 bottles of drinking water from 9 to 23 June. (e) **Ulsoor:** 62,778 notebooks, 2,367 geometry boxes, 14,348 pencils, 14,348 erasers, and 14,348 pencil sharpeners among 14,348 students of 127 schools from 10 June to 1 July.

Economic Rehabilitation · West Bengal: **Chandipur** centre handed over 6 sewing machines to poor people on 28 June.





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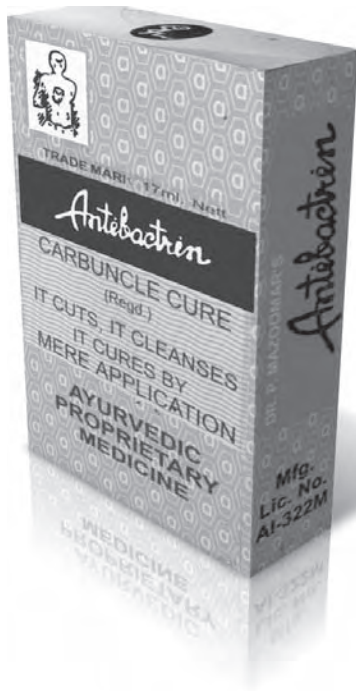


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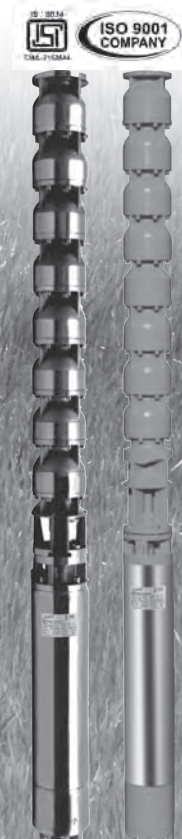
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— Swami Vivekananda



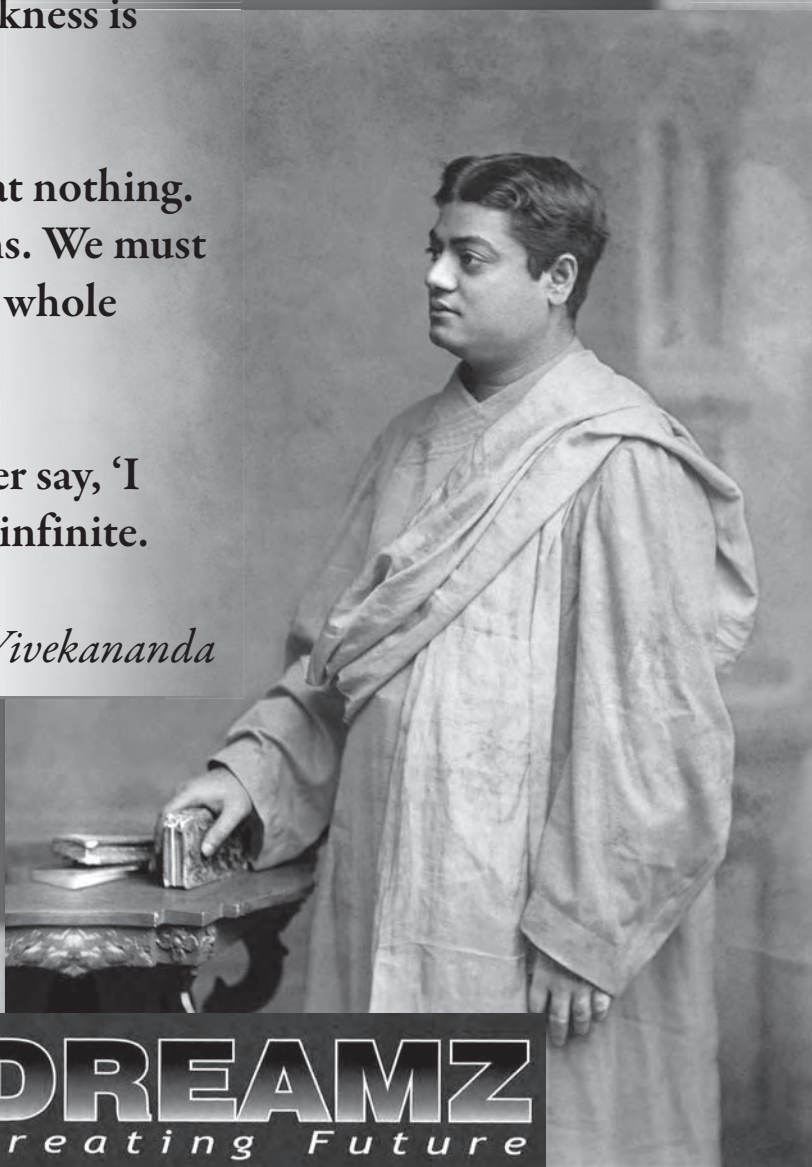
Each soul is potentially divine.
The goal is to manifest this
Divinity within.

Strength is life, weakness is
death.

Fear nothing, stop at nothing.
You will be like lions. We must
rouse India and the whole
world.

Never say, 'No', never say, 'I
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